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For the Christian Spectator.

*On the character of the Apostle Peter.*

THERE are few scriptural characters more strongly marked, than that of the Apostle Peter. We cannot but love him for his ardent zeal, his generous feelings, his quick sensibility, his ingenuous promptness, his teachableness, his devotedness to Christ, his reverence and affection for him. The biography of this disciple is no where given in connection, but is learnt from insulated passages scattered through the New Testament.

Astonished at the miraculous draught of fishes and overwhelmed with the sense of his unworthiness, he "fell down at the Saviour's feet, saying, *Depart from me for I am a sinful man.*" When Jesus,—about to give a striking and impressive illustration of the duty of humility—offered to wash his disciples' feet; Peter, unwilling to have his Master do any thing which might lower his character, from the honesty of his heart and with his wonted quickness, exclaims, "*Thou shalt never wash my feet.*" And when assured that this ceremony could not be dispensed with, he goes directly to the opposite extreme; "*Lord! not my feet only, but also my hands and my head.*" At the time when the Saviour revealed to his little family that it was necessary for him to go to Jerusalem and there, after enduring many insults, to suffer the death of the cross; Peter, we are told, with his constitutional promptness and indiscretion,

deluded by the carnal expectation that the Messiah would be a mighty temporal prince, seized him by the hand "and began to rebuke him, saying, *Be it far from thee, Lord! this shall not be unto thee.*" The evening previous to the crucifixion after the institution of the Supper and when on the way to the garden where the bloody scene began, Christ said to his chosen band, "Ye shall be offended because of me this night, for it is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad;" the zealous disciple, unable to endure the thought of there being even a possibility of his forsaking his Lord, exclaims, "*Though all men shall be offended because of thee, yet will I never be offended.*" On the Saviour's replying, "Verily I say unto thee that this night before the cock crow thou shalt deny me thrice;" ignorant of his frailty, wounded to the quick by the supposition, with increased warmth he renews his protestations: "*Though I should die with thee, yet will I not deny thee.*" Having enquired of Christ whither he was going, and being told that he could not then follow him; he with his usual earnestness as well as affection rejoins; "*Why cannot I follow thee now? I will lay down my life for thy sake.*" Accordingly when the band entered the garden for the purpose of apprehending Christ, Peter, determined to stand by him to the last, drew his sword upon them and smote the high priest's servant, and would probably have continued



to fight his way, had not his Master commanded him to desist from violence and to sheath his sword. After the crucifixion when Mary Magdalene informed the disciples that Jesus had risen, Peter and John ran hastily to the grave; and while John, being perhaps of a more timid cast of character, merely looks into the sepulchre from without—Peter, quick and fearless, leaps down and is the first who gains certain assurance that the crucified Redeemer has of a truth arisen from the dead. When Jesus from the shore hailed his disciples fishing at a distance from land; as soon as Peter recognized his Master, he at once plunged into the water and hastened to him. When the Lord Jesus enquired of him three times in succession: “Simon, son of Jonas! Lovest thou me?” Peter, still possessed of his original generous sensibility,—conscious of his integrity of intention however weak might have been his resolution, cut to the quick because reminded of his former apostacy, hurt and grieved to the heart; he each time magnanimously replies: “*Lord thou knowest that I love thee.*” There is a circumstance yet unnoticed which places this disciple’s character in a peculiarly happy light. St. Paul in one\* of his epistles declares Peter to have been guilty of gross dissimulation at Antioch, of which he gives us an extended account, and for which he says he openly blamed Peter and “withstood him to the face” “before them all.” Still, however, Peter afterwards in his own writings styles Paul his “beloved brother,”† and speaks in the highest terms of all his epistles, though recording and thus, as he knew, publishing his disgrace. This is a genuine specimen of the Christian spirit. We would mention still another fact as illustrative of Peter’s character. Although not related in Scripture, it is supported by the universal tradition of the early ages of the church. When called to suffer the martyrdom so long before

predicted by Christ, he was at his own request crucified with his head downward, deeming himself unworthy of the honour of having his body suspended upon the cross in the manner in which his Master’s was, whom he had once shamefully forsaken.

Such are some of the outlines of this interesting character. We must love him for his excellencies, while we pity his infirmities and weep over his guilt in denying his Lord and Master.

Several important reflections are suggested by a contemplation of the life of this apostle. Of these, one of the most obvious is the *danger of self confidence*. Christ requested of the band that apprehended Him that they would let his disciples “go their way, that the saying might be fulfilled which he spake: Of them which thou gavest me have I lost none.” He was well acquainted with human frailty. He knew how little, flesh and blood are to be relied upon in seasons of temptation. A determination never to yield to obstacles and always to resist danger with firmness, is highly praiseworthy in those who are running a virtuous career, and is often the means of accomplishing the greatest and most useful designs. This is a quality of the christian hero; but *his* strength is derived from above. When he is in this sense truly strong, he feels how little his own frail resolutions are of themselves to be trusted. “My strength,” said St. Paul, “is made perfect in weakness:” “for when I am weak then am I strong.” When in reproaches, in persecutions, in distresses for Christ’s sake, it was on the promise of the Lord alone that he rested: “My grace is sufficient for thee.” We are not however to seek danger in order that our strength may be displayed. But we are to avoid it so far as we can without injury to our Master’s cause. Still, when brought into temptation, when obliged to struggle with it; then clothed with divine strength, supplicating God for support, we are to fight manfully

\* Gal. Chap. II.      † II. Peter, 3. 15.



against every foe. Here was Peter's error. He rashly rushed into danger, although Christ had obtained permission for him and the other disciples to depart. And again, when in the conflict, Peter did not, as he should have done, look to heaven for aid, but presumptuously relied on his own strength; and how dreadful was the result! Let every self-sufficient Christian, ignorant of his weakness, profit by the experience of an apostle.

From Peter's restoration may be learnt something of the *nature of true repentance*. "The Lord turned and looked upon Peter." "And Peter went out and wept bitterly." This look of our Lord carried conviction to his heart. It conveyed feelings too big for utterance. No words could have been equally expressive; no eloquence so powerful. The rays of love and intelligence divine that beamed from his Master's eyes; the marks of suffering innocence exhibited in His countenance; the look that said, Peter! my sworn, my often avowed friend! hast thou also forsaken me?—these were too much for this generous, though fallen disciple.—His heart breaking within him, he leaves his Lord's presence; but unable to quit him entirely, he stands without, and there, sheds floods of tears. He has come to himself. He is now a penitent transgressor; a returning backslider; a humble suppliant for forgiveness. He realizes his guilt. While we hear nothing of the punishment to which he thought himself exposed; he sorrows mainly because he has sinned against so much goodness, and so much excellence; and that too, after he had been warned of his danger. This is to some degree the case with every true penitent. He grieves most because he has sinned against so good a Being,—so kind a Father; so bountiful a Benefactor. He ingenuously confesses his sins without disguise and without palliation, and, like Peter, produces fruits "meet for repentance." He cannot rest till his peace with God is

sealed. He wrestles with him for forgiveness. Such conduct awakens our tenderest sympathies. There is something in ingenuous penitence, which endears the subject of it to us. Excellencies of character are then unfolded, which could otherwise never have been discovered.

Further; we can hardly imagine a more striking exhibition of the *Love of Christ* to the heirs of salvation, than is furnished by his dealings with this disciple. Although Peter forsook Him at a season, when above all others he should have proved most constant; yet he was preserved from final apostacy.

The greatness of the love and grace which restored Peter will be more distinctly perceived; if we recollect the aggravating circumstances, which attended his denial of his Lord and Master. Christ had previously shewn Peter marks of peculiar favour. He often during his ministry staid at his house. This disciple with two others were the only ones of the eleven who were permitted to witness the interesting scenes that transpired upon Mount Tabor and in the garden of Gethsemane. He and John were entrusted with the whole preparation of the ordinance of the supper at its first institution. Christ had also styled Peter, "the rock" upon which he would build his church, denoting thereby this disciple's great instrumentality in establishing the Gospel of Peace. Again; Peter knew that the Lord Jesus had made his case the subject of particular prayer: "Simon, Simon, behold! Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Christ had also in the fullest and most direct terms forewarned him of the approaching danger. And Peter had in terms as full and as unqualified, time after time, protested his faithfulness: "Though I should die with thee, yet will I not deny thee." But when the moment arrived which tried his fidelity to Christ, he did deny him, again and again repeating "I



know not the man," and endeavoured to confirm the declaration by adding oath to oath. Oh! the depth of the depravity of man, even when most sanctified. The time too of his denial, greatly aggravated his guilt. It was at the awfully interesting season, when his Master was about to redeem his soul from eternal perdition by suffering the accursed death of the cross. Under such aggravating circumstances, how inconceivably great then, was the Love which welcomed this returning backslider to the bosom, which he had pierced by his ungrateful desertion. But Christ did not merely pardon Peter: He restored him to his confidence.—Afterwards, Peter was the chosen one of the disciples, to whom Jesus first appeared subsequently to his resurrection. This frail believer was made the great instrument in introducing and establishing the Christian Church. After our Lord's ascension, he was the first who was permitted to preach to his own countrymen the then completed way of salvation through a crucified Redeemer. By being divinely sent to Cornelius, he was also permitted first to unfold the doors of the sanctuary to the Gentile world, and to publish to them the joyful intelligence that pardon and acceptance were without distinction offered to all our race. How great, therefore, is the love of Christ shewn to be in his pardoning Peter, and also in his making even this frail erring disciple the grand instrument in the first introduction of the religion of the gospel. From this we also naturally infer that the continuance, as well as the establishment of the Christian Church, is not of man. Flesh and blood are indeed made instrumental—the sacred "treasure" is indeed deposited "in earthen vessels"; but it is only "that the excellency of the power may" thus be seen to "be of God."

I cannot refrain from observing, in conclusion, that the example of Peter is to every believer, a *warning voice*, lest he also bring upon himself the guilt of denying his Lord and

Master. This we can all do, although not in the same manner and under the same circumstances, in which Peter denied him, because Christ will not be again arraigned before a tribunal of justice. The season of his humiliation is finished. Our once persecuted and crucified Lord is now exalted to an equal throne of glory on His Father's right hand. The era of martyrdom too is past. The disciples of Jesus are no longer in danger of being obliged to pour out their blood in testimony of their adherence to the truth. This temptation,—the fear of death,—cannot then be now alleged in excuse by those who in their conduct deny the Lord Jesus; and therefore their guilt is the more aggravated.

There are, however, many ways yet remaining, in which we can all in effect deny Christ.

The minister of the Lord Jesus, who wrests the scriptures from their true meaning—who handles the word of God deceitfully, and thus ensnares the souls of his hearers, virtually denies His Lord, and heaps aggravated condemnation upon his own head. The professor of religion who does not observe the ordinances of God's house—who does not sanctify the Sabbath—who does not statedly and with proper feelings commemorate the dying love of the Lord; every such professor virtually denies him. So does he who knowingly violates any precept of Christ. And so also does every believer, who does not crucify his ungodly passions, or does not uniformly exhibit the spirit of christianity, or does not forsake every evil way and aim at universal obedience to all that is required in the word of God. So likewise, the man who does not cheerfully follow his avowed Lord through "honour and dishonour," through "evil report and good report," the man, who is at any time, on any occasion and under any circumstances, ashamed of the meek and lowly Jesus and of his religion;—every such man denies his Lord, and with peculiar emphasis re-



echoes the words of Peter, "I know him not." If impenitent, how dreadful will be the doom of all of this character? "Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when He shall come in His own glory, and in his Father's."

If the transgressing Peter could not endure a single glance from Jesus when in humiliation and disgrace, how will they bear to have those eyes beaming with heavenly splendour fastened upon them in the day when he shall come to judge the quick and the dead? Then there will be no escaping from his presence. Then it will be too late to repent.

C. L.

#### A SERMON.

Ps. xc. 12.—*So teach us to number our days, that we may apply our hearts unto wisdom.*

Another year of our short life, where is it?—Gone forever. Gone are its joys and its sorrows; its hopes and its disappointments. Gone are its fifty-two Sabbaths, with all its sermons and prayers—with all its public opportunities and private instructions. We have now one year more to account for, one less to live, one less to prepare for our great change. How solemn the thought!

Gone too with the past year, are millions of the human family:—shivering poverty and sumptuous independence; sparkling wit and idolized beauty;—the master and his slave—the tenant and his lord—smiling infancy, blooming youth, and grey decrepitude:—wisdom and folly, genius and stupidity, fading laurels and budding honours. Gone alas! are some of our dearest friends, parts of ourselves—the wife of our youth, a parent, a son of many prayers and hopes—a daughter, a sister, a babe sweetly smiling even in the arms of death and laid quietly by the side of its unconscious mother. We shall go to them, but they

will not return to us. As all the great rivers run into the sea, so is the broad and rapid current of time bearing us onward after our friends, into the ocean of eternity. How short is a year;—spring, summer, autumn, winter! How uncertain is life! How few and evil are the days which go to make up three score years and ten!

By meditations similar to these perhaps, the Psalmist was led to offer up the comprehensive petition, which we have selected as the theme of the present discourse: *So teach us to number our days, that we may apply our hearts unto wisdom.* Standing as we now do, upon the threshold of a new year, let us make this petition our own. Who among us does not need to be taught how to make the most of time? Who can say that he has fully learnt the heavenly art of living for eternity?

Wisdom seems in the text, and elsewhere, to be put for the whole of religion—comprehending experience, doctrine and practice. To apply our hearts unto wisdom, is to devote the best of our time and talents to the study and practice of vital godliness. So *numbering our days* as that we may do this, is making the most of every day as it passes. Instead of burdening to-morrow with present duties, it is doing whatsoever our hand findeth to do, with our might.

In inculcating the duty of numbering our days aright, we shall consider,

The *Necessity* of divine teaching in order to the proper performance of the duty;

The *Manner* of performing it.

Its *Practicability* in all conditions of life;

And some of the principal *Motives* to its performance.

1.—Let us consider the *Necessity* of divine teaching, in order to a proper performance of this duty.

Sin has made dreadful havoc of those noble powers and faculties with which man was originally endowed by his Creator. It has inverted that



beautiful subordination, which constituted the perfection of our first parents in paradise; and thus brought in anarchy and ruin. It has poisoned the fountain of the moral affections, perverted the will, darkened the understanding, and excited the passions to a turbulent and triumphant insurrection. Naturally blind to our best interests, "wandering and loving to wander," we are so far from applying our hearts unto wisdom, that we waste life in the pursuit of phantoms, and are as prodigal of our probation, as if we knew it would last thousands of years. How much then do we need the teachings of the Holy Spirit on the subject before us? Who, left to himself, ever realized the immense value of time? And how obvious is it, that something more than speaking to the outward ear, and through that to the understanding, is necessary. What in general avail the most striking representations of the uncertainty and brevity of life? How soon are the most solemn warnings forgotten? Though death is always digging his graves around us, our deceitful hearts whisper that they are for others and not for ourselves; why then should we be alarmed? Heaven and hell are thus kept out of sight. Nothing reaches the heart, till it is made effectual by the Spirit of God. Hours and minutes are never estimated according to their intrinsic value, independently of divine teaching.

Again; after we begin to realize how precious time is, we still need further teaching, with respect to the best possible use and improvement of it. That man makes the most of his time, who does most for the glory of God, for the good of his fellow-men, and for his own soul. But who is there, that, left to himself, can "order his steps aright;" can give the best and most profitable direction to the various faculties with which he is endowed? Who in making choice of his profession, trade, or other employment in life;—or in fixing upon the plan of his abode, can safely pro-

ceed a step without referring the matter to God in the words of Paul, "Lord, what wilt thou have me to do?" Who can trust himself with the numbering of his days for one month, or even for one week?

I must not omit to add in this connection, that we need that effectual teaching, which changes the nature of the moral affections, and influences the will. We are not by nature inclined to make the best use of time, and to apply our hearts unto wisdom, though we should see ever so clearly how it might be done. We do not love God, nor shall we, till this love is shed abroad in our hearts by the Holy Ghost. Our stubborn wills must be bowed, and our affections must be made to flow in a new channel, before we can number our days aright. In other words, we must be effectually taught by the transforming influences of the Holy Spirit.

2. *The Manner* of numbering our days *aright*. This is a widely different thing, from carefully noticing the days of a month or a year, for amusement, profit, or convenience. Many are scrupulously particular in these respects, who are total strangers to that divine art for which the Psalmist prays in the text. And so are they, who impatiently and unthankfully count the weeks and days that lie between them and some expected worldly gratification.

As the student so numbers his days as to apply his heart to the acquisition of knowledge, when he devotes himself daily and steadily to his books; and as the labourer so numbers his days as to apply his heart to the accumulation of wealth, when he rises early, sits up late, and eats the bread of carefulness: so does the christian apply his heart unto wisdom, when he diligently and perseveringly devotes his best faculties to the study and practice of true religion. While he is necessarily busied with things seen and temporal, he keeps his eye steadily fixed upon things unseen and eternal. He feels that he



has a great work to accomplish, and that the time is short.

Thus, would we number our days aright during the present year, or that portion of it which may be allotted to us, we must begin in the fear and service of God. We must make the best possible use of every hour, and of all our talents. We must strive to grow in knowledge and grace daily, doing all the good in our power, and looking to God continually for teaching and for strength. And as we begin to-day, so must we proceed to-morrow, and the day following, and as long as we live. Some, who set out with great apparent zeal, soon falter in their course, and by yielding to sloth or discouragement, lose the prize. Whoever would secure it, must be faithful to the end.

As it respects personal religion, all have the same duties of faith and repentance and new obedience to perform: while our relative duties are as various, as our talents, relations, employments and opportunities; and upon the faithful discharge of these, the numbering of our days according to the spirit of the text, greatly depends. Neither diligence, nor zeal, in other spheres of action than those which providence has assigned us, can make any atonement for the neglect of appropriate duties. We must do the very things which belong to us, or we can never receive the reward of good and faithful servants. Are you a parent, and have you a number of immortal beings committed to your particular care? Would you number your days aright, you must, on no consideration, neglect the religious education of your children. You must train them up in the way they should go, that when they are old, they may not depart from it. You must not relax in your exertions, but hold on in a steady course of duty, giving "line upon line and precept upon precept;" enforcing all your instructions by a blameless example, and looking to God for his grace to make them effectual. Are you a child? You must

love and honour your parents. Whatever else you may do, if you fail here, God will not accept you. Thus also masters must treat their servants with kindness, gentleness, and christian benevolence: and servants must obey their masters, 'not with eye service as men pleasers; but as the servants of Christ, doing the will of God from the heart.' Thus likewise, pastors must devote their time and talents to the appropriate and momentous duties of their office, giving attention to reading, to exhortation and to doctrine; be instant in season and out of season, that they may save themselves and them that hear them. The flocks committed to their care must also on their part attend punctually and seriously upon all divine institutions. They must receive the word into good and honest hearts and bring forth the fruits of it, in a steady course of christian obedience. Age must speak; experience must cheerfully impart instruction, and youth must listen and learn.

In a word, every person who would so number his days as to apply his heart unto wisdom, must acquaint himself with the duties of his station, and perform them, as in the presence of that God who has enjoined them and who trieth the heart. In like manner humbly looking to God for the teachings of his Spirit, he must strive daily to gain some new victory over himself, to become more holy as well as more useful, that whether his life be longer or shorter, he may at the close of it look back with thankfulness, and forward with a hope full of immortality, relying wholly on the merits of the Redeemer.

3. Let us now briefly consider the *Practicability* of so numbering our days as to apply our hearts unto wisdom, or to the study and practice of true religion, in whatever condition of life we may be placed. Some may be ready to enquire, how it is possible in a world where so much is to be done for the body, and especially in employments such as theirs, to comply with the spirit of the text?



'Others,' they will say, 'more favourably situated, may find time for all the requirements of the Gospel; but how can we in the multiplicity of our worldly cares, and borne down, as we are, with the fatigue of our daily avocations?' Do you then seriously ask how you can find time for the duties of religion? For what was time given to you? Can you find any thing more important to do, than to glorify God? Remember the command of the Almighty: 'Whatsoever ye do, do all to the glory of God.' What prevents your taking care of the body and the soul at the same time? Why may you not, while you are 'diligent in business,' be also 'servant in spirit serving the Lord?' Neither exclusion from the world, nor exemption from its cares and business is essential to growth in grace; indeed they are both unavoidable to the person who would aim at distinguished usefulness in life. We are all to serve God and our generation *in* the world, and not by going unbidden *out* of it—in the lawful business of our respective callings, and not by neglecting it. The Psalmist lived not in solitude, but in society; and the public cares and burdens of his exalted station must have been most oppressive. But instead of asking to be delivered from them, his prayer was, that he might be taught how to perform every duty, so as to glorify God and fill up every day with the highest degree of usefulness. We number our days best, not when we retire from the world in disgust, nor when we find nothing to do; but when we are brought into the widest sphere of usefulness, and fill it to the greatest advantage.

If we loved God with all the heart, it would be easy for us so to number our days as to secure his approbation in whatever situation he might place us, whether in the desk, or on the bench, or in the hall of legislation; in the field, or shop, or counting-room. Those who are always complaining of their peculiar hindrances and temptations, and who are confi-

dent they should number their days better in some other situation, are generally self-deceived. Were they differently situated, they would find obstacles quite as great, as those of which they are now so ready to complain. The chief difficulty lies in their own hearts. The great thing is for a person to be faithful according to what he hath, whether it be ten talents or but one. Let him fill up his proper sphere well, and it matters not whether he is a ruler, or a subject; whether he wears a crown, or dwells in a cottage; whether he turns up the soil, or ploughs the ocean. He may in any condition, fear God and keep his commandments. He may any where, if he will, so number his days, as to apply his heart unto wisdom.

4. We proceed to mention some of the principal *Motives* which ought to stimulate us to the faithful discharge of this great duty.

First then, *the authority of God* should be ever present to our minds. He who made and preserves us and sent his Son to die for us, has an undoubted right to our services. And what is the tenor of his requirements? 'Thou shalt love the Lord thy God with all thy heart,' and 'thy neighbour as thyself.' 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Ye are not your own, 'ye are bought with a price, therefore glorify God in your body and in your spirit which are God's.' Jehovah demands the undivided service of all our faculties; and who will dare to question his right to our obedience? What ingratitude, what madness is it to rebel against his authority. How dare you, my friend, waste a day, or an hour in sloth, or in any of the ways of actual transgression? Beware, I beseech you, my fellow sinner, how you longer trifle with the authority of Omnipotence. It is owing to his goodness that you have been spared to see the beginning of this new year; it is of the Lord's mercies, which you have nevertheless trampled under



your feet. Stand out, I entreat you, no longer against Him in whose hand your breath is. "If he whet his glittering sword, and his hand take hold on judgment," what will you do? whither will you flee? "It is a fearful thing to fall into the hands of the living God."

*A regard to our own present happiness*, presents an additional motive to obedience. What is the sum of human enjoyment without piety? A delirious dream of pleasure! The lust of the flesh, and the lust of the eye gratified for a moment! An office, a title, a table spread with dainties, and all the other delights of sense—to what do they amount? "Vanity of vanities, saith the preacher, all is vanity and vexation of spirit." O how many thousands, after great and sore travail, in the hope of gaining worldly happiness have found that they have sown the wind, and reaped the whirlwind. Religion alone, can satisfy the cravings of an immortal mind. This alone has joys to give which the world cannot take away. There are shadows more than enough, but this is the only substance. Would you be happy in life, then; would you find support under the sicknesses and sorrows of it; would you avoid the upbraidings of conscience; would you have a rod and a staff to lean upon while passing through the dark valley—so number your fleeting days as to apply your heart unto wisdom. Go to Christ by faith as an Almighty Saviour; wash in the fountain which he has opened and rejoice in the hope of the glory which he has revealed.

Another powerful motive to an immediate attendance on the duties of religion, is found in the extreme *brevity and uncertainty of life*. 'Go to now, ye that say, to-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.'

Who can show a lease of another year or day, or even moment? What multitudes now living will be in their graves, before this year closes. And who, where are they? Some of you doubtless, who read this sermon, will be found among the number. And are you all ready for the summons?

Aged reader art thou ready? See, but a few more sands are left. Thy sun is just setting. How do the keepers of thy frail house tremble, and the strong men bow themselves! If thou hast so numbered thy days as to apply thine heart unto wisdom, if thy gray hairs are found in the ways of righteousness, all is well; but if not, fly, O fly to the ark of safety, while yet a ray of hope glimmers upon the mountain's top.

Busy mortal, now in the midst of life, how art thou numbering thy days? I see thine abundance and hear thy self gratulations. But what if God should say unto thee, "Thou fool, this night thy soul shall be required of thee?" Ah, think how brittle is the thread, on which thou reliest, and no longer boast thyself of to-morrow. 'Behold, now is the accepted time: behold, now is the day of salvation.'

My dear youthful reader, what shall I say to you? So number your days, that you may apply your heart unto wisdom. Is it no concern of yours, that so many will certainly die this year? Can you claim exemption on the ground that you are too young to die? Go then into the nearest grave yard, and "Ask tombstones, they can tell." Gird up the loins of your mind. Watch and be sober. "Be ye also ready, for in such an hour as ye think not the Son of man cometh. And what I say unto you, I say unto all, watch."

The last motive to christian diligence which I shall mention, is drawn from *the world to come*. The state to which we are hastening is an eternal dwelling, and every thing depends upon the improvement of this little span of life. There is not another period of probation. No other days will be given



us, 'to number' after death. Once lost, and who can speak the rest? Let us therefore waste no more precious time, but do whatsoever our hand findeth to do with our might. So that, whether this shall be our last year or not, we may still be working out our 'salvation with fear and trembling,' and that when he who is the believer's life, shall appear, we may appear with him in glory.

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For the Christian Spectator.

*Exposition of Matthew v. 5.*

*Blessed are the meek, for they shall inherit the earth.*

IT is conceded on all hands that the language, *they shall inherit the earth*, is not to be understood literally; for of all men the meek are in a world of bustle and strife, the least calculated to acquire or retain extensive earthly possessions. But suppose they were to endeavour to do it; the effort would necessarily imply an earnestness after the things of this life and an entire devotedness to them, which is elsewhere forbidden in the most decisive terms and declared to be wholly incompatible with the existence of the moderation, heavenly-mindedness, and other christian graces enjoined upon all true believers. Besides; this interpretation is contrary to what we know to be the fact, and is therefore certainly not the true one. Hence most Commentators are agreed in understanding the Lord Jesus as here pronouncing the meek to be blessed because they possess the *disposition which qualifies* them for the enjoyment of the bounties of providence. Among those who advocate this opinion, is Bishop Porteus. "By inheriting the earth," says this author, "he [Christ] meant inheriting those things which are, without question, the greatest blessings upon earth,—calmness and composure of spirit, tranquility, cheerfulness, peace and comfort of mind." "The meek are excluded from no ra-

tional pleasure, no legitimate delight; and as they are more exempt from anxiety and pain than other men, their sum total of happiness is greater, and they may, in the best sense of the word, be fairly said to inherit the earth."\* Now all this is in itself undoubtedly true; and as an explanation of the passage, is plausible and ingenious, but it does not I apprehend reach the meaning our Saviour intended to convey.

If we substitute the word *land* for *earth*, we come at once to what is confidently believed to be the only true exposition of the verse. It will then stand thus: *Blessed are the meek, for they shall inherit the land*, that is, the land of promise—the heavenly Canaan, of which the earthly was only typical. In support of this interpretation of the passage, it may be observed that the Greek word here used, is in the New Testament commonly translated 'land;' and the Septuagint usually has the same term to express what is rendered by the word 'land' in our version of the Old Testament. Again; to speak of saints as *inheriting the land*, is a mode of expression which frequently occurs in the scriptures, and in cases where the writers evidently wish to designate heaven, as primarily and truly the land of blessedness to the people of God; for example, Psalm xxxvii. 26: 'The righteous shall inherit the land and dwell therein forever.'—Finally; the blessings specified in the other beatitudes are all of them *spiritual*. The characters designated are to enjoy 'the kingdom of heaven;' to 'be comforted;' to 'be filled' with righteousness; to 'obtain mercy;' to 'see God;' and to 'be called the children of God.' There is therefore, from analogy, conclusive reason for believing, that the blessing here declared to be connected with meekness, like those pronounced upon the other christian virtues mentioned in the context, is wholly spiritual; and that our Saviour has in this passage no reference whatever

\* Porteus' Lectures, p. 33—4.



to *earthly* possessions, nor to any disposition or state of mind as *qualifying* the subject of it for the enjoyment of temporal things. N. C.

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For the Christian Spectator.

*Exposition of Hebrews xi. 39, 40.*

*And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect.*

This passage occasions considerable perplexity in the minds of common readers. The learned also have differed in their explanation of it.

We might naturally suppose that the apostle, after following the ancient believers through their conflicts and triumphs, would speak of their entrance into the world of glory. Having finished his account of the whole, what should we more reasonably expect than that he would pass to their reward? Many readers have, therefore, viewed the apostle as speaking in this passage of the world to come. But they are surprised to find that the reward is withheld. Instead of reading—‘and these all, having obtained a good report through faith, received the promise’—they find “*they received not the promise : God having provided some better thing for us that they without us should not be made perfect ;*”—a reason which they do not understand, and which affords them no satisfaction. The 13th verse, say they, is plain. The promises there alluded to are of a better country—an heavenly, and not to be obtained by any in this life. But here it is asserted that the people of God had not received the promise, after they had obtained a good report through faith.

Those who believe that the soul sleeps until the resurrection, have claimed this passage as favouring their system. Here, in their view, the apostle expressly declares that the Old Testament saints did not, at death

receive the promise, but are compelled to wait in the grave, in a state of insensibility, for all who come after them. God having provided that they without us should not be made perfect.

The Roman Catholics have considered this passage as affording proof of a purgatory, where the souls of believers are detained until the resurrection : God having provided that all the blessed should enter heaven together.

To ascertain the meaning of the apostle in the passage before us, it is necessary to determine the object of the promise of which he speaks. Is it the promise of eternal life? Has the apostle in this part of the chapter, any allusion to the future world? The context shews that he has not. And if not, then the Priestlians and Catholics have their foundation destroyed. Paul in this Epistle is contrasting the Old and New dispensation, and shewing the superiority of the latter to the former. This he does in a masterly manner in his view of the Authors of the two dispensations,—of the rest for the people of God, provided in each—of the priesthood employed in them,—and finally, of the objects of their faith and their motives to holy obedience. This chapter is upon Faith. Having represented the ancient believers as doing wonders through faith, he now comes to his argument, which is, that notwithstanding all the extraordinary things they did, the Old dispensation is still inferior to the New. Why? Because they received not the promise. What promise? The promise of a Saviour. Their dispensation was dark. They had the promise of a Messiah and a better state of things; but the promise was not fulfilled to them, God having designed this fulfilment as the glory and blessedness of the new dispensation. The promise then to which the apostle has reference was that of the Messiah. With this view of the subject, the passage is perfectly clear : *And these all having obtained a good report*



*through faith in a promised Messiah received not the promise*—did not live to behold the actual arrival of the Messiah : *God having provided some better thing for us*, under the new dispensation, who have ourselves

witnessed the fulfilment of what was to them only prophecy, *that they*—the church under the old dispensation *without us should not be made perfect*.

### Miscellaneous.

For the Christian Spectator.

Mr. Editor,

The following interesting letter of the Rev. John Newton, whose praise is in all the churches, has never, I believe, been published. It has remained some time in my possession in the form of a manuscript copy, and it is now submitted to the press, that the admirers of that excellent man may be gratified with this relic of his piety and worth. It was addressed to the Rev. Mr. Robbins of Plymouth, Mass. G. B.

LONDON, 19th April, 1794.

Rev. and Dear Sir,

I am afraid you will think me, as I certainly think myself, very tardy in not sooner acknowledging your obliging favour which I received in September last. I have often proposed it, but it is not worth while troubling you with a detail of the multiplicity of business, engagements, and hindrances which have hitherto prevented me. I trust my heart rejoiced in the account of the gracious revival with which the Lord has visited Plymouth under your ministry, and many have rejoiced with me, for I have seen the purport of it in a periodical paper. May it spread through all your states, and penetrate westward, till the present desolate wilderness shall become as the garden of the Lord, and blossom like the rose.

There has been a monument of the like kind in a part of North Wales, which I believe has not wholly gone off, and I am assured that in many persons, the impression though sudden, was not transient, but has produced an evident and abiding change. We hear likewise at present of a more than

usual awakening in several parts of Yorkshire. But in general we are not favoured with a *net* to enclose a great multitude of fishes at once; we are mostly *anglers*, and would be thankful if now and then we can take *one*. Yet I hope that upon the whole, the success of the gospel is upon the increase among us, both as to the spread and efficacy, especially in the establishment. The Lord adds to the number of the Gospel preachers every year. Promising young men are ordained; and now and then we hear of one who is brought to the knowledge and experience of the truth, after having been long a blind leader of the blind. London is highly privileged. Mr. Romaine and myself indeed are the only *parochial* ministers. But we have curates, lecturers, and ministers of chapels; many of them are men of zeal and abilities, and are attended by large auditories, I trust with good effect. There is likewise much preaching by irregulars and itinerants, and I believe much good is done by them. But as the path is easily open to any who may *think themselves* qualified to tread in it, there is a great mixture. Some attempt to teach others who themselves have need of being taught. They have neither the right message nor the right spirit, but are rash and self-confident. So that novelties, errors, strifes, and divisions are multiplied. It was so you know in the Apostles' times, and therefore we need not wonder it is thus in our days, and in our land, where every man is at liberty to do that which is right in his own eyes.



We have a full church at St. Mary Woolnoth, and a very serious congregation. Few of the hearers however, comparatively, are my parishioners. They find their way from all parts of London and its environs. As I am a sort of middle man, not a High Churchman, nor a Dissenter, not a high speculative Calvinist, nor an Arminian, my auditory consists of moderate people of almost every religious denomination and party. By avoiding Shibboleths, and by preaching the truths of the Gospel rather in an *experimental* than a controversial way, I seem to please and suit them as well as if they were all of a mind. The chief points I aim at in preaching are, 1st, To set forth the glory and grace of God in the person of the Saviour. 2dly, To shew the danger and folly of a form of godliness without the power—of a mere talking speculative profession. 3dly, To persuade, if possible, those who love the Lord Jesus Christ to love one another; to lay much stress upon the things in which they are agreed, and little upon those in which they differ. Through mercy we walk in peace, and we have more than a few amongst us, who I think are first-rate Christians, and who perhaps would have been deemed such, had they lived in the times of the Apostles.

It is true, Sir, as you observe, I am “a wonder to many.” I wish I was more a wonder to myself; but I hope I have some sense how unworthy I was and am, of the mercy I obtained. The Lord literally brought me out of the land of Egypt, and the house of bondage. I was not only a daring blaspheming infidel, and a hardened licentious profligate, but my situation on the coast of Africa was such, that my recovery from thence to be within the reach of ordinary means, seemed morally impossible. I sometimes consider myself in this respect as a *unique* in the annals of the church. The grace of God, which is exceedingly abundant, may have pardoned and reclaimed *some* who have gone

equal lengths of wickedness, (though I have reason to think few of my years and opportunities ever went beyond me in that dreadful career,) but the manner of my deliverance from Africa, not only undeserved but undesired, and the subsequent path into which the Lord was pleased to lead me, seem peculiar to myself.

When I thought of the ministry, I met with so many difficulties and discouragements before I was admitted, that I at length gave up all application. I hoped that the Lord graciously accepted the desire which he himself had put into my heart, as he did David’s purpose of building the temple. But as in his case it was added, “Thou shalt not build me an house, because thou hast been a man of blood;” so I apprehended that although I meant well and the Lord was not displeased with me for desiring to serve him in the Gospel, it was an honour that could not be permitted to one who had been so openly vile and slanderous as I; yet in his best time, after six years waiting, and when I had given up the expectation, I obtained my desire with the greatest ease. When Olney, (the first place allotted for my service,) was ready, the door of entrance was set wide open. There I found a poor and afflicted, but simple and gracious few who were appointed to teach *me*, while I endeavoured to teach *them*. Olney was a good school, and though I was a dull scholar, yet I trust I learnt something in the sixteen years I was there, which contributed in some measure to qualify me for my more public station in London, where I have been fourteen years, and goodness and mercy have followed and accompanied me every day. I have been favoured with much acceptance and with *some* usefulness. I have many friends, and am surrounded with comfort.

The removal of the partner, and alas! the idol of my heart in the year ’90, was a heavy trial; though she had been spared to me above forty years. But the occasion afforded



me such a proof of the faithfulness and all-sufficiency of God, as I could not have learned from books. To this hour I feel the stroke little less sensibly than on the day she left me, and I shall probably feel it to the end of my life. But I cannot say I have had one uncomfortable day or night from the first. I have been favoured with something *more* than submission; an acquiescence in the will of Him who does and appoints all things wisely and well. But having lost my right hand, I cannot but miss it. By this event, however, I am set free from a thousand anxieties and cares which formerly distressed me, and I hope my attachment to this poor world is still more weakened. I am willing to live my appointed time for my profession and ministry's sake, and I rely on the Lord's goodness to make me willing to depart whenever the summons shall arrive. My times are in his hands. May I *live* to-day, and leave to-morrow and all its concerns with him.

If I live till the 4th of August, I shall enter my sixty-ninth year. But I do not feel any considerable diminution of powers, either of body or mind, in my public services. My health is firm, my spirits are good, and I seldom feel pain. My appetite and sleep are much the same as when I was much younger. So that the whole of my history on the Lord's part is made up of mercies and favours. On my own part I have daily multiplied causes for shame and humiliation. It is my desire to live as becometh saints; and it is my hope that I shall die as becometh sinners, rejoicing in Christ Jesus, and renouncing all confidence in the flesh, and saying with the dying thief, "Lord remember me." I neither have nor wish to have any better or other plea than this.

I beg a remembrance in your prayers, and hope not to be unmindful of you and your brethren. Give my love to all who love and preach the Gospel. May the Lord bless you in your heart, house, and ministry, and

give us at length a happy meeting with his redeemed before the throne.

I am respectfully, dear Sir,

Your affectionate and obliged  
Servant and brother,

JOHN NEWTON.

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For the Christian Spectator.

*Parallel between Owen and Leighton.*

Perhaps it is not a very natural or obvious association which brings together the names of these celebrated men. Ranged with the worthies of different denominations, and thrown widely asunder by original diversity of character, there is little beside their high reputation for personal sanctity, their preeminent services in behalf of the best interests of religion during their lives, and the common aim and tendency of their most valued writings, to suggest the two men simultaneously to the mind. But when they *are* thus suggested, one who is conversant with their works, and interested in observing the exhibition of piety as modified by the peculiar cast of the intellectual character, is easily led to pursue a parallel between them.

And in doing this he is struck at the outset with the indications of native talents of an unusually high order in both. In both he perceives a universality of mental power, a capacity for every mode and measure of excellence, which decidedly establishes the claims of each to the possession of genius. Of this endowment, Leighton perhaps had more than Owen, but then the latter excelled in strong powers of reasoning and extent of learning. Both however were men of vast and varied learning, and in both we perceive an entire ascendancy of native talents over their attainments, the elastic energy of their own minds not being, as is often the case, crushed or crippled by the incumbent mass of erudition. But there was a striking diversity in the nature of the impulse which led the two men



to the acquisition of human knowledge. Owen had always a *definite present* object in view which stimulated his investigations and of which he never for a moment lost sight. He resorted to the stores of ancient erudition in order to confirm his reasonings by all accessible authority, and baffle the champions of error upon their own ground, and with their own weapons.—The consideration of immediate utility, the *Cui bono fuerit?* so far at least as it regarded a *present* purpose, weighed less with Leighton, though his attainments were perhaps in the end turned to equal account. But his genius being naturally of a philosophical cast, he was led “to seek and intermeddle with all wisdom.” A kindred spirit moved him to hold converse with the ancient sages, and he seems to have taken a melancholy pleasure in surveying those monuments of unsanctified mind which they have left behind them. Not that their fabrics of stupendous delusion engaged his admiration, for the darkness in which they were reared was past and the true light shone upon his own soul. But he saw in them the vestiges and mementos of a high and more perfect state from which our nature had fallen. Amid the wreck of a primitive condition of superior grandeur, here and there a precious relic was found, with which he loved to beautify the Temple of Truth. To drop the figure, Leighton delighted to clothe religion in the garb of philosophy, and with unparalleled felicity he has united all that is truly venerable in the one, with all that is holy and heavenly in the other.

Again; so peculiar was the structure of Leighton’s mind that he seems to have been directed as by a sort of instinct to all that was singularly striking, pointed, and exquisite in human productions. Instantaneously separating whatever was crude or gross, his mind appears to have fed upon the pure pulp of knowledge. This will be evident to his reader from the pungency, the beauty, and the brilliancy

of the quotations interspersed through his works, and from the tendency to sparkling conceits in his own style; which, by the way, though somewhat marred by this species of affectation, combines in a remarkable manner the perfect simplicity and the venerable grandeur of the Scripture model.—Owen was a man of another mould. Endowed by nature with a more athletic constitution of mind, his strong and healthy assimilation converted all manner of substances into solid nutriment, which in the end fenced his intellectual frame about with bones and sinews of gigantic firmness. The infinitely superior importance of *truth*, and the indomitable vehemence with which he argued his point, whatever it might be, probably rendered him indifferent to the arts and graces of composition, but we always find vigour, and not unfrequently we meet with sentences and paragraphs in which he rises to a strain of impassioned eloquence that few writers in any language have reached.

Other points of contrast in the mental character of the two men might be dwelt upon, but we pass to a subject of more interest, the estimate of their practical writings.

It is obvious that many circumstances would conspire to stamp a peculiar and distinctive character upon the respective aims of such writers to unfold the genius and inculcate the faith of the Gospel. Their main design would of course be the same: but then the peculiar structure of their minds; the train of their personal religious experience; the predominant objects of their other writings, as being polemical or expository; the state and character of the times in which they lived, and the part which they might have taken in affairs of a public nature, would all go to modify the general aspect of their strictly practical, or, as we may say, experimental writings. Of the influence of external circumstances we perceive more traces in Owen’s treatises than in Leighton’s. The latter, whether from an



original predilection for retired and quiet scenes ; or from his being disgusted with the world in consequence of the turbulence and din of the stormy period in which he lived, and the fruitlessness of his own personal exertions to effect any change for the better ; or from the reading of the works of Thomas à Kempis and the Jansenists, for whom he seems to have entertained a warm admiration, and by whom he may have been inspired with a fondness for a life of still contemplative devotion—whatever was the cause, he passed his latter years in pious privacy, weaned from the world and breathing after heaven. His works partake of the tranquil tenour of his life. And considering the station he for sometime held, and the active part which he was reluctantly compelled to take during the unhappy agitations of his day, it is somewhat surprising that we see no indications of ferment or ruffle in his own serene soul. A mild and placid spirit pervades his works, which we should scarce expect from one who had ever been in contact with the tumultuous world.—Owen was a man of a different temper. A certain irrepressible ardour of soul urged him to action. His burning zeal for the interests of truth would not suffer him to abstract himself from the scene, where these interests were endangered. He could not sit down in the stillness of cloistered devotion while the hosts of heresy were desolating the garden of the Lord. He clad himself in the panoply of the Gospel, and in the name of the living God entered into the midst of the conflict. His arm was felt. The ranks of the enemy were troubled.—The truth was victorious. And the name of Owen will never cease to be revered by the church as one of the ablest defenders of the genuine Gospel. We allude to his controversial writings, however, merely for the purpose of accounting for one or two striking peculiarities in his strictly practical works. We think no attentive reader can have failed to observe

a strong predilection for a very systematic manner of treating subjects which seem scarcely susceptible in their own nature of such a form of discussion. The scholastic air that pervades his method of considering the various operations of the renewed and unrenewed heart ; and the almost mathematical precision which he studies in treating even of the affections, exhausting the modes of their exercise by numerous divisions and subdivisions, arose undoubtedly from logical habits of mind induced by his polemical writings. Perhaps too, somewhat of the impassioned tone of vehemence running through his works, may have been caught from the honest ardour and holy indignation with which a good man of his constitutional temperament would vindicate the truth from the foul and ruinous perversions of its enemies. But in whatever light we view these peculiarities, the sterling excellence of his various treatises on points of experimental piety is universally confessed. He is distinguished for an unparalleled insight into the workings of sin in the soul of man. With the most untiring ardour of pursuit he traces the subtle corruption of the heart through all its intricate windings ; detects it in its disguises ; *unearths* it, as it were, from its burrowing places ; and pours the light of day upon its dark mazes. Perhaps no uninspired pen has more strikingly portrayed the nature of the spiritual warfare ; and christians of every different degree of attainment and experience, cannot fail to be profited by a perusal of his works.

While we say this, however, concerning Owen, we believe that all who are acquainted with both, will agree in pronouncing the writings of Leighton to be best adapted to established Christians. While the former detects the hypocrite, the latter edifies the saint. Leighton unfolds to his readers a richer vein of holy experience, Owen a larger fund of religious knowledge. Owen, to use one of Leighton's quaint distinctions,



breathes throughout his works more of an *evangelical*, Leighton himself more of an *angelical* spirit. It would seem that Leighton was blessed with a more equable tenor of inward peace and joy, and with a more uniformly clear and cheering anticipation of "the glory which shall be revealed." Though no stranger to the fluctuations of pious hope, or the trying vicissitudes of the christian's pilgrimage on earth, he appears rather to have been *aware of* than to have *felt*, those depths of spiritual distress which Owen has laid open in his invaluable work on cxxx.th Psalm; and that in a manner which leads us to believe that he himself, in some part of his life, had been sunk "in the deep waters."—However this may have been, it appears that the latter part of Owen's life was unclouded, and the radiance of the "eternal sunshine setting on his head," beams forth with peculiar

brightness in his last work, *The glory of Christ*. We scarce remember any human production in which the writer has risen to a more sublime strain of devotion, to a more exalted and triumphant anticipation of the heavenly glory, than pervades the preface of that volume. The last sentence is highly touching.

We cannot conclude this sketch of these inestimable men without recommending their most popular works, especially Leighton's which are less known in this country, to the perusal of the friends of vital godliness. Clergymen especially we think would confer a great favor upon the cause of Christ and promote their own usefulness, by circulating among the people of their charge, the minor treatises and tracts of these writers. Many of those of Owen we believe are cheap and easily accessible. G.

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### Review of New Publications.

*The application of Christianity to the Commercial and ordinary affairs of life.*—By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow. *Third American Edition: Hartford: 1821: pp. 216.*

This volume, the author tells us in his preface, can be regarded in no other light, than as a fragment of a subject, far too extensive to be embraced within such narrow limits. He has, in his own opinion, taken only a partial survey of the *actions*, which are current among those, who are engaged in merchandise; and has scarcely touched upon the morality of the *affections*, which constitute the real character of man in the sight of his Maker, and give a sort of feverish activity to the pursuits of worldly ambition.

What Dr. Chalmers here styles the *morality of the affections*, is certainly a subject of pre-eminent impor-

tance, and we shall wait with something more than the eagerness and impatience of mere Reviewers, for the result of his meditations upon it, which, if we rightly understand him, the public may ere long expect from his pen. In the mean time, we desire to express our thankfulness for the "fragment" before us; and we pledge ourselves, not to quarrel with any author, who may send us *such* fragments from beyond the water, though he should never produce any thing under a more imposing title.

It would be difficult for Dr. Chalmers to write, without being known. Every page of the volume before us, contains his "image and superscription." There is something so *unique* in his style,—there is such a sculpture-like prominence both in the beauties and faults of his composition, that if these commercial discourses had appeared without a name, or been picked up in the deserts of Siberia,



none, we think, who have read and admired the author's former publications, would have failed of recognizing their old and favourite acquaintance.

The present "fragment," consists of eight Discourses, on as many kindred topics, which are selected with admirable judgment, and discussed with uncommon ability. We flatter ourselves, that a condensed analysis of the volume, will be particularly acceptable to such of our readers as have not seen it, and we are quite sure, they will thank us for as copious extracts, as our limits will permit.

The first discourse is entitled *the Mercantile Virtues*, from Phil. iv. 8. "*Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.*" Dr. Chalmers begins by observing, that the virtues here enumerated, are recommended by the Apostle, not as peculiar to Christianity, but as virtues which were known and held in high estimation by many of the heathen, long before the promulgation of the Gospel. That they *were* thus known and admired, Dr. C. proves, as he thinks, by such considerations as the following—Paul uses certain terms, without stopping to define them, presuming, evidently, that, the Philipians already understood the meaning of Truth, Justice and Loveliness. Moreover, the heathen had words to express these virtues, many ages antecedent to the christian dispensation; which proves that qualities esteemed lovely and of good report, must have existed also.

"The Apostle does not take them up in this passage, as if they were unknown and unheard of novelties"—but as qualities which would be understood as soon as they were mentioned. "He recognizes the competency of men to estimate the lovely and the honourable of character. He

appeals to a tribunal in their own breasts, and evidently supposes, that antecedently to the light of the christian revelation, there lay scattered among the species, certain principles of feeling and action, in virtue of which, they both occasionally exhibited what was just and true and of good report, and also could render to such an exhibition, the homage of their regard and of their reverence."

We shall now give a mere sketch, of what may be considered the basis, of some of the most discriminating and judicious observations we have ever met with, upon the doctrine of human depravity. There is a way, Dr. C. remarks, of maintaining this doctrine, which renders it not merely obnoxious to the taste, but to the understanding also. There is often a roundness and temerity of assertion, to which no intelligent man, looking at the phenomena of the human character with his own eyes, can subscribe. The following quotation, in reference to this point, is at once so just and so eloquent, that we cannot withhold it from our readers.

"Let the nature of man be a ruin, as it certainly is, it is obvious to the most common discernment, that it does not offer one unvaried and unalleviated mass of deformity. There are certain phases, and certain exhibitions of this nature, which are more lovely than others—certain traits of character, not due to the operation of Christianity at all, and yet calling forth our admiration and our tenderness—certain varieties of moral complexion, far more fair and more engaging than certain other varieties; and to prove that the gospel may have had no share in the formation of them, they in fact stood out to the notice and the respect of the world before the gospel was ever heard of. The classic page of antiquity sparkles with repeated exemplifications of what is bright and beautiful in the character of Man; nor do all its descriptions of external nature waken up such an enthusiasm of pleasure, as when it bears testimony to some graceful or elevated doing out of the history of the species. And whether it be the kindness of maternal affection, or the unweariedness of filial piety, or the constancy of tried and unalterable friendship, or the earnestness of devoted patriotism, or the rigour of unbending fidelity, or any other of the recorded virtues, which shed a glory over the remembrance of Greece



and of Rome—we fully concede it to the admiring scholar, that they one and all of them were sometimes exemplified in those days of Heathenism; and that out of the materials of a period, crowded as it was with moral abominations, there may also be gathered things which are pure, and lovely, and true, and just, and honest, and of good report.”—p. p. 10, 11.

This is not merely a specimen of manly and brilliant eloquence, but of christian candour and sterling sense. We fully accord with the writer, in the view which he has here given us, of the estimable qualities which still shine out here and there, amid the ruins of the fall. We have long been convinced, that the cause of truth has suffered more in some points, from the unqualified and overwrought statements of its friends, than from the attacks and misrepresentations of its enemies. Young writers and preachers especially, are apt in their zeal for orthodoxy, to throw out certain general and sweeping assertions, which in after life, they would be very unwilling to repeat:—such for example, as these: “The man that will swear profanely, will also lie and steal.”—“The character of man by nature, is no better than that of devils.”—“The wicked are total strangers to every kind of rational enjoyment, &c. &c.” These unqualified assertions do not carry conviction of entire depravity, to the conscience of a thinking opponent. He is prepared to contradict the speaker on the spot. He knows from experience and observation, that *every* profane man is *not* a cheat, nor a liar—that every person he meets has *not* the malignity of a fallen spirit; and that sinners do find much enjoyment in the society of their friends, as well as in the pursuits of literature, the cultivation of the arts and their various worldly hopes and enterprizes. In our discussions with the impugnors of entire depravity and other kindred doctrines of grace, let us therefore give them all the ground they can fairly claim. Let us admit, that many persons are amiable even without religion. Let us prove to them, that instead of

wishing to depreciate what is lovely and of good report in the human character, we are quick to discern every such estimable quality, and forward to attach all the importance to it, that can reasonably be claimed, by the most strenuous advocates for the system opposed to our own.

How then, it may be asked, will you prove that the human heart is wholly depraved? We answer without hesitation, if these concessions go to destroy the proof, let them destroy it. We have no wish to make human nature worse than it is, and should be glad to find it better, than it is in the orthodox creeds declared to be. But how can the liberal admissions of Dr. C. in the preceding quotation, be reconciled with the unqualified language of the Bible, in reference to human depravity? Wherein lies that desperate wickedness, which is every where ascribed to the whole family of Adam? “How can such a tribute be awarded to the sages and patriots of antiquity, who yet must have been outcasts from the favour of God, and whose every imagination of the thoughts of the heart, must have been only evil and that continually?”

In reply to these quotations Dr. C. forcibly asks:

“Might not a sense of honour elevate that heart which is totally unfurnished with a sense of God? Might not an impulse of compassionate feeling be sent into that bosom which is never once visited by a movement of duteous loyalty towards the Lawgiver in heaven? Might not occasions of intercourse with the beings around us, develope whatever there is in our nature of generosity, and friendship, and integrity, and patriotism; and yet the unseen Being, who placed us in this theatre, be neither loved nor obeyed, nor listened to? Amid the manifold varieties of human character, and the number of constitutional principles which enter into its composition, might there not be an individual in whom the constitutional virtues so blaze forth and have the ascendancy, as to give a general effect of gracefulness to the whole of this moral exhibition; and yet, may not that individual be as unmindful of his God, as if the principles of his constitution had been mixed up in such a different proportion, as to make him an odious and a revolting spec-



tacle? In a word, might not sensibility shed forth its tears, and Friendship perform its services, and Liberality impart of its treasure, and Patriotism earn the gratitude of its country, and Honour maintain itself entire and untainted, and all the softening of what is amiable, and all the glories of what is chivalrous and manly, gather into one bright effulgency of moral accomplishment on the person of him who never, for a single day of his life, subordinates one habit, or one affection, to the will of the Almighty; who is just as careless and as unconcerned about God, as if the native tendencies of his constitution had compounded him into a monster of deformity; and who just as effectually realizes this attribute of rebellion against his maker, as the most loathsome and profligate of the species, that he walks in the counsel of his own heart, and after the sight of his own eyes?—p.p. 11—13.

The same constitutional variety exists among the lower orders of sensitive beings. Who has not observed the gentleness of one animal, the affectionate fidelity of another, and the roaming ferocity of a third? Nothing is more obvious, than that some instinctive tendencies are more amiable and endearing than others; but in the very best of them it is instinct merely. There is no holiness, no regard to the presence, or authority of God. Now let this illustration be fairly applied to the case before us. Among our own species, and under the same differences of the more and the less lovely or hateful, we find the same utter insensibility to the high claims of the God that made us. There is one distinction indeed, between the two cases, and it goes to aggravate the guilt and ingratitude of man. He has an understanding and a conscience, which animals have not, and yet does he stupidly live without hope and without God in the world.

Dr. C. next proceeds to draw a striking illustration of his main argument, from the possible condition of some other world. It is conceivable, he says, that among its holy inhabitants, there might be varieties of temper and natural inclination, like those which are observable in our own species, and yet all of them might be kept under the control of

perfect rectitude. It is conceivable too, that this great bond of allegiance might be suddenly dissolved, and “then would that world become, what ours is, independent of christianity.” Every constitutional desire would range abroad without control; and no law of heaven would counteract the impulses and tendencies of nature. And what, if under these circumstances and amid the uproar of the vindictive and licentious passions, some of the finer and lovelier sympathies of nature should appear; would this go to prove that world not to be in a state of enmity against God? Can it be said to lessen the deformity of a creature’s rebellion, that he at times experiences the impulse of some amiable feeling, which God has implanted in his nature? Can the value or the multitude of his gifts, release him from his loyalty to the Giver? Strange supposition, that “the graces and accomplishments of nature can be plead in mitigation of her antipathy to Him who invested her with all her graces, and upholds her in the display of all her accomplishments.”

The way then to establish the doctrine of depravity, according to Dr. C. “is not to refuse man what is kind in sympathy or dignified in principle; but to charge him directly with utter disloyalty to God. It is to convict him of treason against the Majesty of heaven.”

“It is to press home upon him the impiety of not caring about God. It is to tell him, that the hourly and habitual language of his heart is, I will not have the Being who made me to rule over me. It is to go to the man of honour, and, while we frankly award it to him that his pulse beats high in the pride of integrity—it is to tell him, that he who keeps it in living play, and who sustains the loftiness of its movements, and who, in one moment of time could arrest it forever, is not in all his thoughts. It is to go to the man of soft and gentle emotions, and, while we gaze in tenderness upon him—it is to read to him, out of his own character, how the exquisite mechanism of feeling may be in full operation, while he who framed it is forgotten; while he who poured into his constitution the milk of human kindness, may never be adverted to with one single



sentiment of veneration, or one single purpose of obedience; while he who gave him his gentler nature, who clothed him in all its adornments, and in virtue of whose appointment it is, that instead of an odious and revolting monster, he is the much loved child of sensibility, may be utterly disowned by him. In a word, it is to go round among all that Humanity has to offer in the shape of fair and amiable, and engaging, and to prove how deeply Humanity has revolted against that Being who has done so much to beautify and to exalt her. It is to prove that the carnal mind, under all its varied complexions of harshness or of delicacy, is enmity against God. It is to prove that, let nature be as rich as she may in moral accomplishments, and let the most favoured of her sons realize upon his own person the finest and the fullest assemblage of them—should he, at the moment of leaving this theatre of display, and bursting loose from the framework of mortality, stand in the presence of his judge, and have the question put to him, What hast thou done unto me? this man of constitutional virtue, with all the salutations he got upon earth, and all the reverence that he has left behind him, may, naked and defenceless, before him who sitteth on the throne, be left without a plea and without an argument.—pp. 16, 17.

In the same strain of eloquent amplification, does Dr. C. proceed through the next long paragraph, and then to magnify the guilt of active rebellion and stupid indifference, he alludes with great force and propriety to the plan of redemption—to the infinite sacrifice that was offered for sin—and to the terms of reconciliation which are brought to every door. We cannot find room for the passage; but it is easy to see how a man of the finest natural sensibilities, and the most unsullied integrity in commercial dealings, may turn away from the cross of Christ, with as much indifference as the most profligate person in the community. And is here no proof of total estrangements from God? What! a man guilty of casting daily contempt upon the Saviour of the world, by the exhibition of utter indifference to all his sufferings and all his proposals of mercy, and yet shielded from the charge of alienation from Heaven, by the occasional exhibition of what is lovely and honourable and of good report! It is not

thus that the Searcher of hearts estimates character in his rational creatures.

The closing part of this discourse, is a splendid encomium upon what Dr. Chalmers terms the mercantile virtues,\* followed by arguments and illustrations to prove, that the very men who practice the most exalted of these virtues, may at the same time, be as destitute of moral excellency in the sight of God, as those who have long since forfeited the esteem and confidence of all their acquaintances. The reason is this; it may as truly be said of the former as of the latter, that God is not in all their thoughts; and that when they do that which in outward act accords with his revealed will, it is not from a conscientious regard to his authority, but from worldly and sinful motives. There are in society, a great many people of honesty and integrity, who must yet be counted among the ungodly—men born for public confidence and admiration, who are chargeable with utter defection from their Maker—men whose virtues have emblazoned their own character, and upheld the interests of society, and yet who, “except they repent,” will on the day of final reckoning be turned into hell, with “all the nations that forget God.”

But although the qualities enumerated by the Apostle in the text, may and do often exist, where there is no vital piety, no holiness, no hearty allegiance to God, still religion, where it *does* exist, adds a brighter, lovelier charm to these virtues, and animates them with a new spirit. But on this

\* We wish here to observe once for all, that though we in the main cheerfully accord with Dr. C. in his remarks respecting what he calls ‘the mercantile virtues;’ yet we seriously object to this use of the word, as vague, and liable to be misunderstood and perverted. ‘Truth, justice and loveliness’ in external conduct, can correctly be said to be virtuous only when springing from a heart under the control of evangelical principles; in other words, the character of overt acts depends entirely upon the motives that reign within.



point, our readers will be glad to hear Dr. C. himself.

"Christianity, with the weight of its positive sanctions on the side of what is amiable and honourable in human virtue, causes such an influence to rest on the character of its genuine disciples, that on the ground both of inflexible justice and ever-breathing charity, they are ever sure to leave the vast majority of the world behind them. Simplicity and godly sincerity form essential ingredients of that peculiarity by which they stand signalized in the midst of an ungodly generation. The true friends of the gospel, tremblingly alive to the honour of their master's cause, blush for the disgrace that has been brought on it by men who keep its Sabbaths, and yield an ostentatious homage to its doctrines and its sacraments. They utterly disclaim all fellowship with that vile association of cant and of duplicity, which has sometimes been exemplified, to the triumph of the enemies of religion; and they both feel the solemn truth, and act on the authority of the saying, that neither thieves, nor liars, nor extortioners, nor unrighteous persons, have any part in the kingdom of Christ and of God.—pp. 27, 28.

The second discourse in the present series, is entitled, *The influence of christianity in aiding and augmenting the mercantile virtues*. From Rom. xiv. 18: "For he that in these things serveth Christ, is accepted of God and approved of men." In this discourse, Dr. Chalmers discovered great discernment of character, and originality of illustration. His leading object is, to fasten still more firmly upon mankind, the charge of universal depravity. Fully aware how much stress multitudes lay upon the amiable instincts of nature, as proofs that they are not wholly depraved, Dr. C. brings another of his heavy pieces of ordinance, to bear upon this strong hold of the carnal heart. "If," he pertinently remarks, "If the virtues and accomplishments of nature are at all to be admitted into the controversy between God and man, instead of forming any abatement of our guilt, they stamp upon it the reproach of still deeper and more determined ingratitude." The following illustration of this thought, is one of the finest and most appropriate,

that he could have drawn from the whole field of nature.

"Let us conceive it possible for a moment, that the beautiful personifications of scripture were all realized; that the trees of the forest clapped their hands unto God, and that the isles were glad at his presence; that the little hills shouted on every side, and the vallies covered over with corn sent forth their notes of rejoicing: that the sun and the moon praised him, and the stars of light joined in the solemn adoration; that the voice of glory to God was heard from every mountain and from every water-fall; and that all nature, animated throughout by the consciousness of a pervading and presiding Deity, burst into one loud and universal song of gratulation. Would not a strain of greater loftiness be heard to ascend from those regions where the all-working God had left the traces of his own immensity, than from the tamer and the humbler scenery of an ordinary landscape? Would not you look for a gladder acclamation from the fertile field, than from the arid waste, where no character of grandeur made up for the barrenness that was around you? Would not the goodly tree, compassed about with the glories of its summer foliage, lift up an anthem of louder gratitude, than the lowly shrub that grew beneath it? Would not the flower, from whose leaves every hue of loveliness was reflected, send forth a sweeter rapture than the russet-weed, which never drew the eye of any admiring passenger? And in a word, wherever you saw the towering eminences of nature, or the garniture of her more rich and beauteous adornments, would it not be there that you looked for the deepest tones of devotion, or there for the tenderest and most exquisite of its melodies?—pp. 30, 31.

The application of this beautiful passage, is too obvious to be mistaken; and it does appear to us, that there is no evading its force. Only let it be admitted, (and surely it must be,) that man has nothing, either in the structure of his body, or in the fine flow of his animal spirits which he did not receive: and that mind, with all its varieties, is as much the product of a creating hand, as matter in all its modifications; and then what must reasonably be expected from those who inherit the noblest, richest, and sweetest gifts of a beneficent Creator? Is it not reasonable to



expect that they would render praise to God, according to the benefits received? But how is the fact? Are they by nature more spiritually minded than their neighbours of a rougher temperament? What do all the gradations in the moral scenery of human society, corresponding with those which are observable upon the face of a country,—what do they present to the eye, but as deep a slumber, as pervaded mute and unconscious matter? As in one case, the lily feels as little gratitude as the thorn, and would require the same almighty power to elicit from it the voice of thanksgiving; so in the other, a man of the loveliest natural endowments, has as little regard for the person and authority of God, as one who is cast in the roughest mould. Both are dead in trespasses and sins, and equally need the power of God to quicken them into spiritual life.

This, in brief, is the conclusion to which Dr. C. conducts us, though we have not followed in his track. But we must not withhold from our readers the counter part of the last quotation, in his own words:—

“Conceive,” says he, “that a quickening and realizing sense of the Deity pervaded all the men of our species—and that each knew how to refer his own endowments, with an adequate expression of gratitude to the unseen author of them; from whom we ask, of all these various individuals, would you look for the halleluiahs of devout ecstasy? Would it not be from him whom God had arrayed in the splendour of nature’s brightest accomplishments? Would it not be from him, with whose constitutional feelings the movements of honour and benevolence were in the fullest harmony? Would it not be from him whom his Maker had cast into the happiest mould, and attuned into sweetest unison with all that was kind, and generous, and lovely, and ennobled by the loftiest emotions, and raised above his fellows into the finest spectacle of all that was graceful, and all that was manly? Surely, if the possession of these moralities be just another theme of acknowledgment to the Lord of the spirits of all flesh, then, if the acknowledgment be withheld, and these moralities have taken up their residence in the bosom of him who is utterly devoid of piety, they go to aggravate the reproach of his

ingratitude; and to prove, that, of all the men upon earth who are far from God, he stands at the widest distance, he remains proof against the weightiest claims, and he, of the dead in trespasses and sins, is the most profoundly asleep to the call of religion, and to the supremacy of its righteous obligations.”—pp. 32, 33.

It is by arguments such as these, that Dr. C. labours to convince of sin those, who have a mere constitutional, or instinctive righteousness without godliness. They are children of wrath even as others, and need the same radical change of heart to fit them for heaven.

From this part of his subject, which more properly belongs to the first discourse than the present one, Dr. C. proceeds to specify what he calls two sets of requirements in the Gospel; and supposes, that the Apostle had this important classification in his eye, when he penned the text. Thus, generosity, compassion and truth, are in themselves so lovely and honourable, that they are sure to obtain the applause of the world, at the same time that they are enjoined by the authority of Scripture; and here the declaration of Paul is verified, that “he, who in these things serveth Christ, is both accepted of God and approved of men.” But there is another set of requirements, where the will of God is utterly at variance with the applause of men;—such as giving the heart to Him, crucifying the flesh with the affections and lusts, coming out from the world and living a life of self-denial, faith and prayer.

This is certainly an important distinction, and is employed by Dr. Chalmers with great advantage, in the prosecution of his plan. Thus, when a person does what is approved of men, we have by no means the same evidence of his acting from christian principle, as when, in the face of opposition and scorn, he perseveres in a course of holy obedience. In the one case, though the action is in itself right, it may be performed simply from a desire of human applause; but in the other, the world expresses disapprobation,



and therefore, a regard to its opinion cannot be the motive that leads to the action. Many doubtless deceive themselves, by overlooking this distinction. They are sure they cannot be wholly alienated in their hearts from God, since they certainly obey many of his requirements. But what is their governing motive in this obedience? Is it that God commands, or is it that man approves and rewards? The test of character lies here; and there is no more virtue in doing what God requires, from a simple regard to the approbation of men, than if his law had been utterly silent on the subject. The question is not, whether a man before he is renewed, ever does any thing that is amiable and useful, for this is admitted; but are his motives and feelings right; are they pleasing to Him, who searches the heart? May not all his seeming obedience be accounted for, upon mere worldly and selfish principles? Undoubtedly it may; and it cannot be proved, that there is any thing better in the most splendid exhibitions of patriotism, or integrity, or fidelity, or humanity, which the world can claim as its brightest ornaments. These may exist, as our author has before satisfactorily shown, where there is no love of God in the heart, no humble prayer, no faith, no conscientious obedience.

Towards the close of this discourse, Dr. Chalmers takes notice of an objection, which is often brought against experimental religion, as resulting from a supposed change of heart, viz. that those, who profess to have experienced this change, are so far from being the better for it, that their morality is below the average standard of the community. The way in which this objection is attempted to be substantiated is, by taking a few lamentable cases of manifest insincerity or apostacy, and triumphantly exhibiting these, as fair examples of a whole class of professors. After exposing, in different lights, this sweeping and summary calumny, to the merited reprobation of every candid mind, Dr. C. closes

with the following animated appeal to facts and observation:

"But, instead of making one man's hypocrisy act as a drawback upon the reputation of a thousand, we submit, if it would not be a fairer and more philosophical procedure, just to betake one's self to the method of induction—to make a walking survey over the town, and record an inventory of all the men in it who are so very far gone as to have the voice of psalms in their family; or as to attend the meetings of fellowship for prayer; or as scrupulously to abstain from all that is questionable in the amusements of the world; or as, by any other marked and visible symptom whatever, to stand out to general observation as the members of a saintly and separated society. We know, that even of such there are a few, who, if Paul were alive, would move him to weep for the reproach they bring upon his master. But we also know, that the blind and impetuous world exaggerates the few into the many; inverts the process of atonement altogether, by laying the sins of one man upon the multitude; looks at their general aspect of sanctity, and is so engrossed with this single expression of character, as to be insensible to the noble uprightness, and the tender humanity with which this sanctity is associated. And therefore it is, that we offer the assertion, and challenge all to its most thorough and searching investigation, that the Christianity of these people which many think does nothing but cant, and profess, and run after ordinances, has augmented their honesties and their liberalities, and that, tenfold beyond the average character of society; that these are the men we oftenest meet with in the mansions of poverty—and who look with a most wakeful eye over all the sufferings and necessities of our species—and who open their hand most widely in behalf of the imploring and the friendless—and to whom, in spite of all their mockery, the men of the world are sure, in the negotiations of business, to award the readiest confidence—and who sustain the most splendid part in all those great movements of philanthropy which bear on the general interests of mankind—and who, with their eye full upon eternity, scatter the most abundant blessings over the fleeting pilgrimage of time—and who, while they hold their conversation in heaven, do most enrich the earth we tread upon, with all those virtues which secure enjoyment to families, and uphold the order and prosperity of the commonwealth."—pp. 50. 51.

The third discourse bears this title:—*The power of selfishness in promoting the honesty of mercantile in-*



*tercourse.* It is founded on Luke vi. 33: "And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same." In this able and discriminating discourse, Dr. C. advances another step towards the humiliating conclusion, that human nature is wholly depraved, and undertakes to show the very form, in which selfishness more, or less refined and disguised, lies at the foundation of those very actions, which in the honourable fellowship of trade, are generally thought to militate strongly against the scriptural view of depravity. Much of the good done, he maintains is done with the hope of reward; and he is sure, that if there was no expectation of a return in kind, or in popularity, many of the civilities and hospitalities, which are now apparently so cordial, would disappear from human society. Generally speaking, men are not honest because they are lovers of God, nor because they are lovers of virtue; but because they are lovers of their own selves. He seems to have no doubt that if it were possible to separate the expectation of something like an equivalent, from a habit of doing justly and acting kindly, this would not only dry up most of the streams of beneficence, which now give such a freshness to the face of society: but would "arm the majority of mankind into an undisguised hostility against each other, in respect of their *rights*." "The mere disinterested principle, would oppose but a feeble barrier against the desolating tide of selfishness thus let loose upon the community." "The genuine depravity of the human heart would burst forth and show itself in its true characters; and the world in which we live, would be transformed into a scene of unblushing fraud, and of open and lawless depredation."

This is certainly taking high ground, and we shall proceed to inquire how Dr. C. has acquitted himself in maintaining it. He seems to think, that he might safely submit the question to

the decision of those who are most conversant in the affairs of business,—that he might let it be tried by a sort of general experience, without resorting to the method of induction. Men of extensive mercantile connections and careful observation, have a kind of undefinable impression, with regard to this subject, on which he places much reliance for the support of his doctrine. He appeals with confidence to those who have hazarded most largely, and most frequently, on the faith of agents and customers and distant correspondents:

"There is no question," he observes, "as to the fact of a very extended practical honesty, between man and man, in their intercourse with each other. The only question is, as to the reason of the fact. Why is it, that he whom you have trusted acquits himself of his trust with such correctness and fidelity? Whether is his mind, in so doing, most set upon your interest or upon his own? Whether is it because he seeks your advantage in it, or because he finds in it his own advantage? Tell us to which of the two concerns he is most tremblingly alive—to your property, or to his own character? and whether, upon the last of these feelings, he may not be more forcibly impelled to equitable dealing than upon the first of them? We well know, that there is room enough in his bosom for both; but to determine how powerfully selfishness is blended with the punctualities and the integrities of business, let us ask those who can speak most soundly and experimentally on the subject, what would be the result, if the element of selfishness were so detached from the operations of trade, that there was no such thing as a man suffering in his prosperity because he suffered in his good name; that there was no such thing as a desertion of custom and employment coming upon the back of a blasted credit, and a tainted reputation; in a word, if the only security we had of man was his principles, and that his interest flourished and augmented just as surely without his principles as with them? Tell us, if the hold we have of a man's own personal advantage were thus broken down, in how far the virtues of the mercantile world would survive it? Would not the world of trade sustain as violent a derangement on this mighty hold being cut asunder, as the world of nature would on the suspending of the law of gravitation? would not the whole system, in fact, fall to pieces, and be dissolved? would not men, when thus released from the magical chain of their own interest, which bound them together



into a fair and seeming compact of principle, like dogs of rapine, let loose upon their prey, overleap the barrier which formerly restrained them? Does not this prove, that selfishness, after all, is the grand principle on which the brotherhood of the human race is made to hang together; and that he who can make the wrath of man to praise him, has also, upon the selfishness of man, caused a most beautiful order of wide and useful intercourse to be suspended?"—pp. 58, 59.

It cannot be questioned, we think, that God has combined the separate interests of men, into a harmonious system of operation for the good of the whole. But if in estimating the character of each individual, it should appear that the mainspring of all his actions is selfishness, and that to this, even his virtues are subordinate, how little credit can be given to the collective body of such a community, on the score of disinterested benevolence?

"The moralities of nature are but the moralities of a day, and will cease to be applauded when this world, the only theatre of their applause is burnt up. They are but the blossoms of that rank efflorescence which is nourished on the soil of human corruption, and can never bring forth fruit unto immortality. The discerners of all secrets sees that they emanate from a principle which is at utter war with the charity that prepares for the enjoyments, and that glows in the bosoms of the celestial; and, therefore, though highly esteemed among men, they may be, in his sight an abomination."—pp. 60.

From this general view Dr. C. next descends to particulars; and draws his first illustration, from what is often observable in the dissolution of partnerships. When for their mutual advantage in trade, or other business, men enter into such arrangements, and as long as prosperity crowns every enterprise, there may be all the appearance of genuine friendship between the partners and their families, cemented by the daily interchanges of exuberant hospitality. But every such connection of interest and business must be dissolved; and how often, as the time approaches, does the inherent selfishness of human nature, disclose itself to every eye. Where now are those gratuitous expressions of confidence, which

were wont to be lavished, and repaid with interest, by every individual of the firm? How often have we known all this sunshine and apparent warmth, succeeded by cold and dark suspicions, and resulting in the fiercest recriminations! How often has the partnership, in which all concerned, just now appeared so fair and liberal and magnanimous, ended in "a scramble of downright selfishness?"

And something like this happens so frequently in the fluctuations of trade, as to prove the existence of a deep-rooted and general depravity: and that it does not *always* happen, may be accounted for in a way not much more creditable to our fallen nature. It may result from a mere worldly wisdom, which perceives that selfishness cannot be indulged in all its strength, without such an exposure of character, as would not only ruin a man in the estimation of his patrons in trade, but in the estimation of the whole community. To ascertain precisely, in what degree the honesty which strikes us so agreeably in a man of business, is resolvable into mere selfishness, it would be necessary to suppose him placed in such circumstances, as to have nothing to hope, or fear from his fellow men. The situation which approaches nearest to this, is that of a man on the eve of bankruptcy; and with no rational prospect of ever retrieving his affairs. In the hour of desperation, he may feel that he has nothing to lose; and how will he then conduct himself?

"In these circumstances, if you have ever seen the man abandon himself to utter regardlessness of all the honesties which at one time adorned him, and doing such disgraceful things as he would have spurned at the very suggestion of, in the days of his prosperity; and, forgetful of his former name, practising all possible shifts of duplicity to prolong the credit of a tottering establishment; and to keep himself afloat for a few months of torture and restlessness, weaving such a web of entanglement around his many friends and companions, as shall most surely implicate some of them in his fall; and, as the crisis approaches, plying his petty wiles how to survive the coming ruin, and to gather up



of its fragments to his family. O! how much is there here to deplore; and who can be so ungenerous as to stalk in unrelenting triumph over the helplessness of so sad an overthrow! But if ever such an exhibition meet your eye, while we ask you not to withhold your pity from the unfortunate, we ask you also to read in it a lesson of worthless and sunken humanity; how even its very virtues are tainted with corruption; and that the honour and the truth, and the equity, with which man proudly thinks his nature to be embellished, are often reared on the basis of selfishness, and lie prostrate in the dust when that basis is cut away."—pp. 65.

Evasions of the revenue laws of a state, furnish Dr. C. with another example, which he thinks proves still more satisfactorily the influence of selfishness, on the moral judgment of mankind. There is a strong general reciprocity of advantage, between a government of a country and all its inhabitants. The former protects, and the latter support their protector. Neither can do without the other. But this reciprocity of interest does not necessarily exert a binding influence upon every member of the community. Many an individual calculates that though *he* should by some dexterous evasion exonerate himself from the burden of taxes, he will still be as well protected as if he paid the full amount. The tie of mutual advantage is thus dissolved. Now such, according to Dr. C. is the actual adjustment of the moral sense and moral conduct of mankind to this state of things, that subterfuges which in the common intercourse of society would disgrace a man forever, are passed lightly over, or perhaps in public estimation more than redeemed by the dexterity of the evasion—a connivance which if extended to the whole of human traffic, would banish all its securities from the world. This goes very far to show, that it is not religious principle which sustains the integrity of human society; but the necessity of the case;—"that both the practice of morality and the demand for it, are measured by the operations of a self love, which so far from signaling any man, or prepar-

ing him for eternity, he possesses in common with the fiercest and most degenerate of his species."

Before leaving this topic, we must be permitted to turn the attention of the reader for a moment, to some of the illustrations which have occurred to our own minds in confirmation of the humiliating conclusion, to which Dr. C. has conducted us in the preceding argument. One of the first which presents itself, is found in the history of the late war, or rather of the restrictive system which preceded it. We allude to *custom-house oaths*, which from being in our country held almost as sacred, as the oath of a witness in a court of justice, became proverbially unworthy of confidence; a circumstance which was so far from stamping the character of the false swearer with infamy, that it was regarded by multitudes, as a commendable proof of dexterity and enterprise. In this particular there has doubtless since been a great change for the better. But who will say, that it has been effected by the reforming efficacy of religious principle? Had man been governed by such a principle, the evil would never have existed. The oath of the custom-house would have retained its hold unbroken upon the conscience. That it did not, goes to show, how little we could depend upon the most solemn asseverations of men, if placed in circumstances where a regard to their own interest bound them as slightly to truth and integrity, as does the oath under which they speak, though attended with its solemn appeal to the Searcher of the heart, and with all its tremendous bearings upon the retributions of eternity. We mean not to say, that every natural man could be induced by the prospect of gain or impunity, to swear falsely; but that such swearing may even become fashionable, as in the case to which I have alluded, and that this affords additional evidence of the desperate depravity of man.

Another illustration of the same kind, might be drawn from that spi-



emn trifling with oaths of office which is so prevalent. How many and how lamentable are the delinquencies which every day stare us in the face, especially with regard to profane swearing, drunkenness, tavern-haunting, and violations of the Sabbath. The fact that presentments are so rare, is not for want of informing officers—nor is it because few violations of the law come to their knowledge—nor yet because their oath does not bind them to present transgressors. It is owing to a laxness of principle in the community, which connives at habitual delinquency; and still more, (we grieve to say it,) to the voice of public opinion, which frowns upon the man who ventures to be faithful to his trust.

Illustrations and arguments thicken upon us as we advance. What mental reservations, what high colouring of facts, what self-contradictions, and what jesuitical evasions are observable in courts of justice, in despite of all the guards that can be placed around the witnesses' bench, by public interest and legal penalties. What shocking examples of fraud and perjury might be collected by scores and hundreds from the records of bankruptcy in our own country, and what barefaced swindling in the traffic of a depreciated currency.

Now what does all this go to prove? The existence of something certainly, as different from the boasted innate rectitude of man, as light is from darkness. What is it that renders one oath more sacred than another? In the eye of God there is no difference between taking him to record in the custom-house, and the sanctuary of justice;—or between an entry of goods, and the presentment of a Sabbath breaker, or the disclosures of a bankrupt, or the oath of a coroner's panel. If then it is a fact, (and who can deny it,) that the most solemn oaths, which human ingenuity has been able to devise, are insufficient to bind the conscience in cases where adhering to them becomes unpopu-

lar, or when present interest seems strongly to demand the violation of them; in what light does this present our fallen nature? Verily the whole head is sick and the whole heart faint!

But we must return to Dr. C. with an apology for having detained the reader even for a short time, with our own speculations. The last example by which he undertakes to show, that it may be nothing better than mere selfishness which links human beings together in society, is brought forward in the following extract, and is, in our view, peculiarly apposite:—

“This may be seen, in all its perfection, among the leagued and sworn banditti of the highway; who, while execrated by society at large for the compact of iniquity into which they have entered, can maintain the most heroic fidelity to the virtues of their own brotherhood—and be, in every way, as lofty and as chivalric with their points of honour, as we are with ours; and elevate as indignant a voice against the worthlessness of him who could betray the secrets of their association, or break up any of the securities by which it was held together. And, in like manner, may we be the members of a wider combination, yet brought together by the tie of reciprocal interest; and all the virtues essential to the existence, or to the good of such a combination, may come to be idolized amongst us; and the breath of human applause may fan them into a lustre of splendid estimation; and yet the good man of society on earth be, in common with all his fellows, an utter outcast from the society of heaven—with his heart altogether bereft of that allegiance to God which forms the reigning principle of his unfallen creation and in a state of entire destitution either as to that love of the Supreme Being, or as to that disinterested love of those around us, which form the graces and the virtue of eternity.”—pp. 72, 73.

We know of nothing more solemn or better calculated to fasten conviction upon the consciences of men, who have been accustomed to estimate their characters in the sight of God, by the variable standard of human society, than the closing appeal of this powerful discourse. But we can only find room for a few sentences:

“How wide is the operation of selfishness on the one hand, and how limited is the



operation of abstract principle on the other, it were difficult to determine ; and such a labyrinth to man is his own heart, that he may be utterly unable, from his own consciousness, to answer this question. But your consciousness may perhaps inform you distinctly enough, how little a share the will of God has in the way of influence, on any of your doings. Your own sense and memory of what passes within you, may charge you with the truth of this monstrous indictment—that you live without God in the world ; that self is the divinity you have all along worshipped, and your very virtues are so many offerings of reverence at her shrine. If such be in fact, the nakedness of your spiritual condition, is it not high time, we ask, that you should awaken out of this delusion and shake the lying spirit of deep and heavy slumber away from you ?”

“This then, is the terminating object of all the experience, that we have tried to set before you. We want it to be a school master to bring you unto Christ. We want you to turn your eyes inwardly upon yourselves; and there to behold a character without one trace or lineament of godliness—there to behold how worthless in their substance, are even those virtues, which look so imposing in their semblance and their display, and draw around them here, a popularity and an applause, which will all be dissipated into nothing, when hereafter they are brought up for examination to the judgment seat.”—pp. 73, 74, 75.

The *fourth* discourse in the present series, is entitled *The guilt of dishonesty not to be estimated by the gain of it*. From Luke xvi. 10 : “He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much.” After some very striking general observations upon the proneness of our nature, to estimate the enormity of injustice, by the degree of actual suffering which it causes, rather than by the rule which our Lord has here given us, Dr. C. proposes first, to elucidate the principle of the text, and then to consider its practical results. The great principle, he observes, is this :—“that he who has sinned, though to a small amount, in respect of the fruit of his transgression—provided he has done so by passing over a forbidden limit, which was distinctly known to him, has, in the act of doing so, incurred a full condemnation in respect of the

fruit of his transgression.” “That eternal line which separates the right from the wrong, is just as effectually broken over by a small act of injustice, as by a large one.” Nothing can be more unscriptural than to make criminality an affair of product rather than principle, and thus to weigh the morality of a character in the same arithmetical balance, with number and with magnitude. It is in *crossing* the line, and not in the act of going onward, that the contest in the transgressor's bosom between right and wrong is decided. When a man has once overleaped the bounds of rectitude, justice has no other barrier to obstruct his progress. Between a fraud of a few cents and one of a thousand dollars, there may intervene severe compunctions of conscience, or humanity may recoil, or the dread of exposure may hold the transgressor in check ; but all this is *within* the enemies' lines. None of these things constitute the limits “with which a man's truth, or honesty has to do ;” for in the case supposed, they have already been given up. The man forfeited his principles the moment he passed over, and though he may hover all his days in the neighbourhood of that line, he is in the eye of God a great transgressor ; for it is not with justice as with generosity and some other virtues. The man who, other circumstances being equal, gives away an hundred pounds in charity, may be reckoned doubly more generous than his neighbour, who gives but fifty ; but when we come to measure the demerit of injustice, the same rule will not apply. It cannot be said, that he who defrauds his neighbour to the amount of fifty pounds, is only half as criminal as another who cheats him out of an hundred.

“As it respects the *materiel* of injustice, the question resolves itself into a mere computation of quantity. As it respects the *morale* of injustice, the computation is upon other principles. It is upon the latter that our Saviour pronounces himself. And he gives us to understand, that a very humble degree of the former may indicate



the latter in all its atrocity. He stands on the breach between lawful and unlawful ; and he tells us, that the man who enters by a single footstep on the forbidden ground, immediately gathers upon his person the full hue and character of guiltiness. He admits no extenuation of the lesser acts of dishonesty. He does not make right pass into wrong, by a gradual melting of the one into the other. He does not thus obliterate the distinctions of morality. There is no shading off at the margin of guilt, but a clear and vigorous delineation. It is not by a gentle transition that a man steps over from honesty to dishonesty. There is between them a wall rising up unto heaven ; and the high authority of heaven must be stormed ere one inch of entrance can be made into the region of iniquity. The morality of the Saviour never leads him to gloss over the beginnings of crime. His object ever is, as in the text before us, to fortify the limit, to cast a rampart of exclusion around the whole territory of guilt, and to rear it before the eye of man in such characters of strength and sacredness, as should make them feel that it is impregnable."—pp. 88, 89.

There is great discrimination, as well as force and eloquence in this short extract, and we have rarely met with any thing, which we think more worthy of being remembered by those who are concerned in the education of children. Prone as children are, from a very early age, to think that there cannot be much harm in a trifling theft, or in a falsehood that injures nobody ; they should be brought to see as soon as possible, that guilt is not to be measured by any such rule ; but that it lies in any, even the least deviation from perfect rectitude. It is impossible to estimate the amount of crimes and sufferings, which have resulted, from a disregard to this great principle, in families and schools.

But to proceed with our analysis : another reason suggested by Dr. C. why he who is unfaithful in the least, incurs a similar condemnation with one who is unfaithful in much—is this, that the smallness of the gain, so far from diminishing the guilt, is in fact a circumstance of aggravation. The less the advantage, the weaker the temptation, and of course, the smaller the price, for which a man barter away his conscience ; the very

circumstance which extenuates his guilt in the eyes of the world, aggravates it in the judgment of the sanctuary. It likens him the more to profane Esau, who for one morsel of meat sold his birth-right. This branch of the subject is so very interesting of itself, and so admirably discussed by Dr. C. that we hardly know how to pass on, without enriching our pages with copious extracts.

But we must hasten to the practical results of the general principle laid down by our author in this discourse. There cannot, he well observes, be a stronger possible illustration, than the very first act of retribution in the history of our species. What was it that invested the simple eating of an apple, with such mighty consequences ? Whether we can answer all the questions that naturally grow out of this one, or not, we may learn at least, how dangerous a thing it is, to tamper with any of God's requirements, or prohibitions. By eating of the tree of good and evil, a plain command of Jehovah was broken ; and if the act itself was a trifle, how aggravated was the guilt, when for such a trifle, the high authority of Heaven was despised and trampled under foot ? "The attribute of truth likewise, stood pledged for the fulfilment of the threatening ; and the very insignificance of the deed which provoked the execution of it, gives a sublimer character to the certainty of the fulfilment."

"We know how much this trait, in the dealings of God with man, has been the jeer of infidelity. But in all this ridicule, there is truly nothing else than the grossness of materialism. Had Adam, instead of plucking one single apple from the forbidden tree, been armed with the power of a malignant spirit, and spread a wanton havoc over the face of paradise, and spoiled the garden of its loveliness, and been able to mar and to deform the whole of that terrestrial creation over which God had so recently rejoiced—the punishment he sustained would have looked, to these arithmetical moralists, a more adequate return for the offence of which he had been guilty. They cannot see how the moral lesson rises in greatness, just in proportion to the humility of the material



accompaniments—and how it wraps a sublimer glory around the holiness of the Godhead—and how from the transaction, such as it is, the conclusion cometh forth more nakedly, and, therefore, more impressively, that it is an evil and a bitter thing to sin against the Lawgiver.”—pp. 96, 97.

Now if a single offence by our first parents, exiled them immediately from paradise, and brought in such a deluge of woe upon the countless millions of their posterity, what ought every sinner to think of his own danger, when his whole life has been one continued act of disobedience? “There is in the history of the first transgression, a great and universal moral. It tells us that no sin is small.”

“It holds out a most alarming disclosure of the charge that is against us; and makes it manifest to the conscience of him who is awakened thereby, that, unless God himself point out a way of escape, we are indeed most hopelessly sunk in condemnation. And seeing that such wrath went out from the sanctuary of this unchangeable God, on the one offence of our first parents, it irresistably follows, that if we, manifold in guilt, take not ourselves to his appointed way of reconciliation—if we refuse the overtures of Him, who then so visited the one offence through which all are dead, but is now laying before us all that free gift, which is of many offences unto justification—in other words, if we will not enter into peace through the offered Mediator, how much greater must be the wrath that abideth on us?”—p. 100.

The closing pages of this discourse are highly practical and evangelical. They are worthy of being imprinted upon the memory and the heart of every christian; and no one, we conceive, can deserve the name of a christian, who disregards the limits between right and wrong even in little things, or who is unjust even in that which is least.

“But without religion among the people, justice will never be in extensive operation as a moral principle. A vast proportion of the species will be as unjust as the vigilance and the severities of law allow them to be. A thousand petty dishonesties, which never will, and never can be brought within the cognizance of any of our courts of administration, will still continue

to derange the business of human life, and to stir up all the heartburnings of suspicion and resentment among the members of human society. And it is indeed, a triumphant reversion awaiting the Christianity of the New Testament, when it shall become manifest as day, that it is her doctrine alone, which, by its searching and sanctifying influence, can so moralize our world—as that each may sleep secure in the lap of his neighbour’s integrity, and the charm of confidence, between man and man, will at length be felt in the business of every town, and in the bosom of every family.”—pp. 109, 110.

(To be concluded.)

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*An Essay on the Evils of Popular Ignorance: by JOHN FOSTER, Author of Essays on Decision of Character, &c. &c. First American Edition. Boston, 1821.—pp. 300. 12mo.*

It is now about ten years since the name of Foster became extensively known in this country by the republication of a Volume of Essays on several important topics. The subjects were there handled in so masterly a manner; the argumentation was so powerful and overwhelming; and the illustrations were at once so strikingly original and appropriate, that the volume soon gained an extensive circulation. Exhibiting great compass of thought, much good sense and practical remark—it forcibly commended itself to thinking minds, and was evidently well calculated to make valuable and lasting impressions upon the reading public.

This was particularly the case with the Essay upon Decision of Character; and we here take the liberty to observe, in passing, that we know of no human production better fitted, under Providence, to put to flight the irresolute vacillating state of feeling, which most experience, even when strongly disposed to come out from a world lying in wickedness and enlist themselves under the banners of the great Captain of our salvation. A frequent recurrence to this Essay is admirably calculated to have a most benign influence upon those also, who have already commenced their religious ca-



reer, especially when their hearts are sinking within them because of the derision and sneers of the ungodly : its ennobling sentiments will refresh their drooping spirits, redouble their resolution, and nerve anew the sinews of exertion.

The appearance of a volume of such sterling value excited considerable interest among us in behalf of its author, and gave occasion to many enquiries ; *Who is he ?* and *Has he written any thing else ?* are questions which we have often heard asked respecting him. Mr. Foster is, we understand, a clergyman attached to the Baptist denomination, settled over a congregation near Bristol in England. Of his works, beside the early Volume of Essays to which we have alluded, there has reached us only a Missionary Sermon preached in 1819 ; and the Essay we are about to examine. He is also said to be a contributor to the Eclectic Review ; we do not however know what particular articles he has written, excepting a very able review,—usually attributed to his pen,—of a work entitled “*Zeal without Innovation,*” in the Numbers for June, July and September, 1809.

The volume on the Evils of Popular Ignorance, which is the topic of our present remarks, is in every respect worthy of its distinguished author, and is well calculated to support the high character gained for him by his former productions. Although the subject has been frequently talked about and written about, we have no hesitation in saying that most of those, who think they have explored it in all its bearings, will find many things in this Essay, that have never before occurred to their minds.

The work commences with an *historical view* of the intellectual state of the great body of our race in different ages. The attention is next directed to a specification of the prominent *evils* attendant on an ignorant state of a people. The author then exhibits the *inaptitude for receiving religious instruction*, which ignorance creates, as exemplified in the condition of

England ; and concludes with two or three sections on the *means* now in operation for dissipating this ignorance, together with some general considerations connected with the main subject of the Essay. These form the great outline of the work ; but it is every where interspersed with valuable remarks on various collateral topics. Indeed the author appears to have intended this Essay, as a deposit for his reflections on whatever relates in any way to the present intellectual state of mankind ; and he seems to have followed the current of his thoughts without much regard to order, and without having taken any great pains to prune and to shape his sentiments so as to bear exactly upon the individual point before him, and upon nothing else. He usually throws together such a multitude of important considerations, as are sure to produce an overwhelming conviction of the justness of his conclusion ; while the impression left on the mind, of the exact manner in which you have arrived at this conclusion, is commonly not very distinct, certainly much less so than that which remains after reading a chapter in a writer like Paley.

It is not our aim to give a minute account of this Essay. So full is it of valuable matter, and so peculiarly is it put together, that a condensed and yet complete analysis of it would be next to impossible. Those only who read (perhaps we might better say, *study*) the volume through, will be able to appreciate its excellence. In our extracts therefore, we expect to do little more than to give specimens of his manner, and awaken attention to a few of the important ideas.

In the part of the Essay devoted to a historical view of Popular Ignorance, great prominence is every where given to the idea that the intellectual elevation of a few individuals is no evidence of an improved state of the great mass of the population ; and that in this particular many are deplorably deceived. While speaking



on this point, the author gives an interesting description of the people of England in the time of Elizabeth:

"We cannot help remarking what a deception we suffer to pass on us from history. It celebrates some period in a nation's career as pre-eminently illustrious, for magnanimity, lofty enterprize, literature, and original genius. There was perhaps a learned and vigorous monarch, and there were Cecils and Walsinghams, and Shakspears and Spensers, and Sidneys and Raleighs, with many other powerful thinkers and actors, to render it the proudest age of our national glory. And we thoughtlessly admit on our imagination this splendid exhibition, as representing, in some indistinct manner, the collective state of the people in that age! The ethereal summits of a tract of the moral world are conspicuous and fair in the lustre of heaven, and we take no thought of the immensely greater proportion of it which is sunk in gloom and covered with fogs. The general mass of the population, whose physical vigor, indeed, and courage, and fidelity to the interests of the country, were of such admirable avail to the purposes, and under the direction, of the mighty spirits that wielded their rough agency,—this great mass was sunk in such mental barbarism, as to be placed at about the same distance from their illustrious intellectual chiefs, as the hordes of Scythia from the most elevated minds of Athens. It was nothing to this great debased multitude spread over the country, existing in the coarsest habits, destitute, in the proportion of ten thousand to one, of cultivation, and still to a considerable extent enslaved by the popish superstition,—it was nothing, directly, to them, as to drawing forth their minds into free exercise and acquirement, that there were, within the circuit of the island, a profound scholarship, a most disciplined and vigorous reason, a masculine eloquence, and genius breathing enchantment. Both the actual possessors of these noble things, and the portion of society forming, around them, the sphere immediately pervaded by the delight and instruction imparted by them, might as well, for any thing they diffused of this luxury and benefit among the general multitude, have been a Brahminical cast, dissociated by an imagined essential distinction of nature. This prostrate multitude grovelled through life as through dark subterraneous passages, to their graves. Yet *they* were the *nation*; *they* formed the great aggregate which, under that name and image of consociation, has been historically mocked with an implied community in the application of the superb epithets, which a small proportion of the men of that age claimed by a striking

exception to the condition of the mass. History too much consults our love of effect and pomp, to let us see in a close and distinct manner any thing

'On the low level of th' inglorious throng;'

and our attention is borne away to the intellectual splendour exhibited among the most favoured aspirants of the seats of learning, or in councils, in courts, camps, and heroic and romantic enterprises, and in some immortal works of genius. And thus we are as if gazing with delight at a prodigious public bonfire, while, in all the cottages round, the people are shivering for want of fuel."—pp. 77—79.

Such was then the state of England, and but little better was its condition "at the middle, and down far beyond the middle of the last century;" and the same might have yet been its situation, had not the system of means now in operation, sprung up, and had not God sent forth individuals, peculiarly qualified to scatter the thick darkness that brooded over the land. Among these Mr. F., with an independence and candour that do him credit, gives the first place to Whitefield and Wesley:

"The means wanting to the former generations, and that have sprung into existence for the latter, may be briefly named.—There has been a vast extension of the system of preaching, by the classes of christians that arose under the influence of the happy innovation of Whitefield and Wesley, but especially by the followers of the latter; a connexion of christians which, (while many of us differ materially from their theological tenets, and while we may attribute to them some certain modicum too much of ambition in capacity of a religious body, combined with a good deal too much tendency to servility to power in capacity of citizens, also a small portion more than is *defensively* necessary of the Ishmaelitic quality, as toward other sects of dissenters, and some exemplification of the difficulty of perfectly combining temperance and zeal in religious feelings,) we must acknowledge to be doing incalculable good in the nation, more good probably than any other religious denomination. We may add, the progressive formation of a serious zealous evangelical ministry in the Established Church, and the rapid extension of the dissenting worship and teaching.

"These being things of directly *religious* operation, it perhaps might seem for a moment questionable whether they are more



than very partially to the purpose, in an enumeration of the agencies for banishing the *ignorance* of the community. But we hardly need to say, that true religion, besides that it is knowledge, of the most important order, in whatever degree it occupies the understanding, is a marvellous improver of the *sense* of uneducated persons, by creating in them a habit of serious thought, which has in many instances been seen to have the effect of making them appear to have acquired, in the space of a very few years, double the measure of intellectual faculty they had ever shewn before.

"And then there have been the diversified causes and expedients, contributing to the increase of knowledge among the people in a mode less specifically directed to the religious effect. There was the grand novelty of Sunday Schools, which conferred immense benefit themselves, and encouraged instead of superseding the formation of other schools. There was a large production and circulation of tracts, which shewed how well entertainment might be made, by the proper hands, to subserve to moral and religious instruction without lessening its seriousness, and which will remain a monument of the talent, knowledge, and benevolence, of that distinguished benefactor of her country and age, Mrs. H. More, perhaps even pre-eminent above her many excellent works in a higher strain. Later issues of tracts, in different forms of composition, to the amount almost of an inundation, have solicited millions of thoughtless beings to begin to think. The enormous flight of periodical miscellanies, and of newspapers, must be taken as both the indication and the cause that hundreds of thousands of persons are giving some attention to the matters of general information, where their grandfathers were, during the intervals of time allowed by their employments, prating, brawling, sleeping, or drinking the hours away.

"When we come down to a comparatively recent time, we see the Bible "going up on the breadth of the land;" schools, of a construction, devised as in rivalry of the multiplied forces in the finest mechanical inventions, in a hopeful progress toward general adoption; and an extensive practice, by the instrumentality of missionary and other benevolent institutions, of rendering familiar to common knowledge a great number of such interesting and important facts, in the state of other countries and our own, as would formerly have been far beyond the sphere of ordinary information.

The statement would be signally deficient, if we omitted to observe, that the prodigious commotion in the political world, during the third part of a century, has been a grand cause, in whatever proportion it may be judged that the atten-

dant evil has balanced against the good, of any observable rising of the popular mind from its former stagnation. In all time there has not been a combination of events with principles that has, within so short a period, stirred to the very bottom the mind of so vast a portion of the race. The mighty spirit of the commotion has not only agitated men's passions and tempers, but through these, and with all the force of these, has reached their opinions.

"But reverting to the account of minor and more specific instrumentality, in our own country, we may add, that for a good many years past, there has been a most prolific inventiveness in making almost every sort of information offer itself in brief, familiar, and attractive forms, adapted to youth or to adult ignorance; so that knowledge, which was formerly a thing to be searched and dug for, "as for hid treasures," has seemed at last beginning to effloresce through the surface of the ground on all sides of us."—pp. 97—100.

Remarks like these merit particular attention in this age of exertion. From an exhibition of the consequences that have already followed the use of such means, those who are embarked in schemes of active benevolence are fairly authorized to take great courage. What has been done, is an evidence of what can be done. If the mighty machine,—and extended system of means, well concerted and effectually brought into action,—has produced such effects in the earliest stages of its operation; what estimate of future results, the blessing of God still attending it, shall be deemed extravagant? Half the difficulty is already removed: those, who once stigmatized the benevolent plans of the age as quixotic and ranked their author with the adventurers of other days, have hid their faces in shame, and are now beginning to lend their own efforts in the great and good cause of enlightening and reforming mankind. A radical change in the intellectual and moral aspect of our race is fast advancing:

"But we think a great revolution is evidently beginning; a far more important one, by its higher principle and more expansive and beneficent consequences, than the ordinary events of that name. What have commonly been the matter and circumstance of revolutions? The last deciding blow in a deadly competition of



equally selfish parties; actions and reactions of ambition and revenge; the fiat of a predominating potentate or conqueror; a burst of blind fury, suddenly sweeping away an old despotism, but overwhelming too, all attempts to substitute a better institution; plots, massacres, battles, dethronements, restorations: all ordinary things. How little of the sublime of moral agency has there been, with one or two partial exceptions, in these mighty commotions; how little wisdom or virtue, or reference to the Supreme Patron of national interests; how little nobleness or even distinctness of purpose, or consolidated advantage of success! But here is a revolution with different phenomena. It displays its quality and project in activities, of continually enlarging scope and power, for the universal diffusion of the divine revelation; in enterprizes to attempt an opening of the doors of all the immense prison-houses of human spirits in every region; in schemes, (advancing with a more quick and widening impulse into effect than good designs were wont to do in former times,) for rendering education and the possession of valuable knowledge universal; in multiplying exertions, in all official and unofficial forms, for making it impossible to mankind to avoid hearing the voice of religion; and all this taking advantage of the new and powerful movement in the general mind; as earnest bold adventurers have sometimes availed themselves of a formidable torrent to be conveyed whither the stream in its accustomed state would never have carried them; or as we have heard of heroic assailants seizing the moment of an awful tempest of thunder and lightning, to break through the enemy's lines. These are the insignia by which it may well express disdain to take its rank with ordinary revolutions.' —pp. 242—244.

"It is a revolution in the manner of estimating the souls of the people, and consequently in the judgment of what should be done for their welfare. Through many ages, that immense multitude had been but obscurely presented to view in the character of rational improveable creatures. They were recognized but as one large mass, of equivocal moral substance, but faintly distinguishable into individuals; a breadth of insignificant sameness, undiscernible in marked features and aspects of mental character; existing, and to be left to exist, in their own manner; and that manner hardly worth concern or inquiry. Little consideration could there be of how much spiritual immortal essence might be going to waste, while this multitude was reduced to this kind of collective nothingness on the field of contemplation. But now it is as if a mist were rising and dispersing from that field, and leaving this mighty assemblage of spiritual beings ex-

hibited to view in such a light from heaven as they were never beheld in before, except by the eyes of Apostles, and of a small number that in every age have resembled them"—p. 253.

"It may be added, that the great majority of those who are intent on the schemes for enlightening and reforming mankind, are entertaining a confident hope of the approach of a period when the success will be far greater in proportion to the measure of exertion, in every department of the system of instrumentality for that grand object. We cherish this confidence, not on the strength of any pretension to be able to resolve prophetic emblems and numbers into precise dates and events of the present and approaching times. We rest it on a much more general mode of combining the very extraordinary indications of the period we live in, with the substantial purport of the divine predictions. There unquestionably gleams forth, through the plainer lines and through the mystical imagery of prophecy, the vision of a better age, in which the application of the truths of religion to men's minds will be irresistible. And what should more naturally be interpreted as one of the dawning signs of its approach, than a sudden wide movement at once to clear their intellects and bring the heavenly light to shine close upon them; accompanied by a prodigious breaking up in the old system of the world, which hardly recognized in the inferior millions the very existence of souls to need such an illumination?"

"The labourers in the institutions for instructing the young descendants of those millions, may often regret to perceive how little the process is as yet informed with the energy which is thus to pervade the world. But let them regard as one great undivided economy and train of operation, these initiatory efforts and all that is to follow, till that time "when all shall know the Lord;" and take by anticipation, as in fraternity with the happier future labourers, their just share of that ultimate triumph. Those active spirits, in the happier stages, will look back with this sentiment of kindred, and complacency to those, who sustained the earlier toils of the good cause."—pp. 281, 282.

Mr. F. gives a melancholy account of the degraded state of domestic life, where gross ignorance prevails. The picture is not however too highly drawn; but accords entirely with what most persons of observation have in fact witnessed in low and ignorant families, even in this country. The passage deserves to be attentively perused:



"How many families we have seen where the parents were only the older and stronger animals than their children, whom they could teach nothing but the methods and tasks of labour. They naturally could not be the mere companions, for alternate play and quarrel, of their children, and were disqualified by mental rudeness to be their respected guardians. Here were about them these young and rising forms, containing the inextinguishable principle, which was capable of entering on an endless progression of wisdom, goodness, and happiness; needing numberless suggestions, explanations, admonitions, and brief reasonings, and a training to follow the thoughts of written instruction. But nothing of all this from the parental mind. Their case was as hopeless for receiving this benefit, as the condition, for physical nutriment, of infants attempting to draw it, (we have heard of so affecting and mournful a fact,) from the breast of a dead parent. These unhappy heads of families possessed no resources for engaging and occupying, for at once amusing and instructing, the younger minds; no descriptions of the most wonderful objects, or narratives of the most memorable events, to set, for superior attraction, against the idle stories of the neighbourhood; no assemblage of admirable examples, from the sacred or other records of human character, to give a beautiful real form to virtue and religion, and promote an aversion to base companionship.

"Requirement and prohibition must be a part of the family economy, perpetually in operation of course; and in such examples we have seen the family government exercised, or attempted to be exercised, in the roughest barest shape of will and menace, with no aptitude or means of imparting to injunction and censure a convincing and persuasive quality. Not that the seniors should allow their government to be placed on such a ground, that, in every thing they enforce or forbid, they may be liable to have their reasons demanded by the children. Far from it; but at the same time, it should not be obvious to the natural shrewdness of the children that their domestic authorities really have no reasons better than obstinate or capricious will, so that they should plainly perceive there is no reason for their submission but the necessity imposed by their dependence. But this must often be the unfortunate case in such families.

"Now imagine a week, month, or year, of the intercourse in such a domestic society, the course of talk, the mutual manners, and the progress of mind and character; where there is a sense of drudgery approaching to that of slavery, in the unrelenting necessity of labour; where there is none of the interest of imparting knowl-

edge or receiving it, or of reciprocating knowledge that has been imparted and received; where there is not an acre, if we might express it so, of intellectual space around them, clear of the thick universal fog of ignorance; where, especially, the luminaries of the spiritual heaven, the attributes of the Almighty, the grand phenomenon of redeeming mediation, the solemn realities of a future state and another world, are totally obscured in that shade; where the conscience and the discriminations of duty are dull and indistinct, from the youngest to the oldest; where there is no genuine respect felt or shewn on the one side, nor affection unmixed with vulgar petulance and harshness, expressed perhaps in wicked imprecations, on the other; where a mutual coarseness of manners and language has the effect, without their being aware of it as a cause, of debasing their worth in one another's esteem, all round; and where, notwithstanding all, they absolutely must pass a great deal of time together, to converse, and to display their dispositions toward one another, and exemplify what the primary relations of life are reduced to, when divested of all that is to give them dignity, endearment, and conduciveness to the highest advantage of existence.

"Home has but little to please the young members of such a family, and a great deal to make them eager to escape out of the house; which is also a welcome riddance to the elder persons, when it is not in neglect or refusal to perform the allotments of labour. So little is the feeling of a peaceful cordiality created among them by their seeing one another all within the habitation, that, not unfrequently, the passer-by may learn the fact of their collective number being there, from the sound of a low strife of mingled voices, some of them betraying youth replying in anger or contempt to maturity or age. It is wretched to see how early this liberty is boldly taken. As the children perceive nothing in the *minds* of their parents that should awe them into deference, the most important difference left between them is that of physical strength. The children, if of hardy disposition, to which they are perhaps trained in battles with their juvenile rivals, soon shew a certain degree of daring against this superior strength. And as the difference lessens, and by the time it is nearly ceased, what is so natural as that they should assume equality, in manners and in following their own will? But equality assumed where there should be subordination, inevitably involves contempt toward the party against whose claim it is asserted."—pp. 153—157.

Where our author is speaking of the liability of ignorant people to re-



ceive *any* obscurity, as religious truth, especially if it come from those who profess to teach, he has the following observations :

“ Where is the wonder, that crudeness of conception should not disappoint and offend minds that have not, ten times since they came into the world, been compelled to form two ideas with precision, and then combine them with strictness, beyond the narrow scope of their ordinary pursuits? Where is the wonder, if many such persons take noise and fustian, for something zealous and something lofty; if they mistake a wheedling cant for affectionate solicitude; if they defer to pompous egotism and dogmatical assertion, from the obvious interest, which those who cannot inquire much for themselves, have to believe their teacher is an oracle; if they are delighted with whimsical conceits as strokes of discovery and surprise, and yet at the same time are pleased with commonplace, and endless repetition, as an exemption from mental effort; and if they are gratified by vulgarity of diction and illustration, as bringing religion to the level where they are at home? Nay, if an artful pretender, or half lunatic visionary, or some poor set of dupes of their own inflated self-importance, should give out, that they are come into the world for the manifestation, at last, of true Christianity, which the divine revelation has failed, till their advent, to explain to any of the numberless devout and sagacious examiners of it, what is there in the minds of the most ignorant class of the persons desirous to secure the benefits of religion, that can be relied on to certify them, that they shall not forego the greatest blessing ever offered to them by setting at nought these pretensions?

“ It is grievous to think there should be a large and almost perpetual stream of words, conveying crudities, extravagances, arrogant dictates of ignorance, pompous nothings, vulgarities, catches of idle fantasy, and impertinences of the speaker's vanity, as religious instruction, to assemblages of ignorant people. But then, how to turn this current away, to waste itself, as it deserves, in the swamps of the solitary desert? The thing to be wished is, that it were possible to put some strong coercion on the *minds*, (we deprecate all other restraint,) of the teachers, a compulsion to feel the necessity of information, sense, disciplined thinking, the correct use of words, and the avoidance at once of soporific formality and wild excess. There are signs of amendment, certainly; but while the passion of human beings for notoriety lasts, (which will be yet a considerable time,) there will not fail to be

men, in any number required, ready to exhibit in religion, in any manner in which the people are willing to be pleased with them. The effectual method will be, to take the matter in the inverted order, and endeavour to secure that those who assemble to be taught, shall already have learnt so much *by other means*, as to impose upon their teachers the necessity of wisdom. But by what other means, except the discipline of the best education possible to be given to them, and the subsequent voluntary self-improvement to which it may be hoped that such an education would often lead?

“ We cannot dismiss this topic, of the unhappy effect of extreme ignorance on persons religiously disposed, in rendering them both liable and inclined to receive their ideas of the highest subject in a disorderly, perverted, and debased form, mixed largely with other men's folly and their own, without again remarking a pleasing testimony to the connexion between genuine religion and intelligence. It arises from the fact, apparent to any discriminating observer, that, as a general rule, the most truly pious of the illiterate disciples of religion, those who have the most of its devotional feeling, do certainly manifest more of the operation of judgment in their religion than is evinced by those of less solemn and devout sentiment. The former will unquestionably be found, when on a level as to the measure of natural faculty and the want of previous cultivation, to shew more discernment, to be less captivated by noise and extravagance, and more intent on really understanding *what it is* that they profess to believe and love.”—pp. 222—225.

We were much interested in the remarks respecting the obligations under which governments are placed to devote the power deposited with them, to the purpose of disseminating intelligence among their subjects. It is in this way that they can most effectually secure the permanent well-being of the people, which is professedly the grand object always in view. But it is a most melancholy thought that the diffusion of any, especially christian knowledge, is usually treated with indifference, if not with contempt.

“ If a serious and religious man, looking back through one or two centuries, were enabled to take, with an adequate comprehension of intellect, the sum and value of so much of the astonishing course of the national exertions of this country, as the



Supreme Judge has put to the criminal account of pride and ambition ; and if he could then place in contrast to the transactions on which that mighty amount has been expended, a sober estimate of what so much exerted vigor *might* have accomplished, for the intellectual and moral exaltation of the people, it could not be without an emotion of horror that he would say, Who is to be accountable, who *has been* accountable, for this difference ? He would no longer wonder at any plagues and judgments, which may have been inflicted on such a state. And he would solemnly adjure all those, especially, who profess in a peculiar manner to feel the power of the Christian Religion, to beware how they implicate themselves, by avowed or even implied approbation, in what must be a matter of fearful account before the highest tribunal. For *some or other* persons, such a course *must* have been a matter of account. Such a moral agency could not throw off its responsibility into the air, to be dissipated and lost, like the black smoke of forges or volcanoes. This one grand thing, (the improvement of the people,) left undone, while a thousand arduous things have been done or strenuously endeavoured, cannot be less than an awful charge *somewhere*. And where ? but on all who have voluntarily co-operated and concurred in systems and schemes, which could deliberately put *such* a thing last ? Last ! nay, not even that ; for they have, till recently, as we have seen, thrown it almost wholly out of consideration. A long succession of men are gone to this audit. Let the rest beware."—pp. 229—231.

It is therefore clearly evident that for the present, whatever is to be accomplished, must result from the voluntary association of private persons ; and let no one seek to find an excuse for himself individually, in the negligence of the constituted authorities. We extract what the author says on this head :

"We earnestly wish it might be granted by the Almighty, that the political institutions of the nations might speedily take a form, and come under an administration, that *would* apply the energy of the state to so sublime a purpose ; and we always consider the question whether they do this, or the degree in which they do it, as the grand test of their merits. But then, we must suggest it to the persons thus on the point of turning the awful omissions of states into a license for individuals to do nothing, to consider what, after all, has been the criminal neglect of which nations in their character of states

have been guilty, but the neglect of which the individuals composing them have been guilty. And are individuals *now* absolved from all such responsibility ; and the more so, that the conviction of the importance of the object is come upon them with such a new and mighty force ? When they say, reproachfully, that the nation in its collective capacity, as a body politic, neglects a most important duty, does this amount to the very same thing as saying that *they* perform their share ? In actually not performing it, by what principle do they transfer the blame on the state ? Would they, in effect, prostitute the language of religion, and say, In thee we live, move, and have a being ? Or, in imitation of what the pagans of the East are rid of all sense of guilt by believing of their gods, namely, that the gods so pervade or rather essentially *constitute* their very faculties and wills, that whatever they do or refuse to do, it is not they, but literally the gods that do it, or refuse,—in imitation of this will these persons account themselves but as particles of matter, actuated and necessitated in all things by a sovereign mythological something denominated the state ?

'It is not so that they feel with respect to those other interests and projects, which they are really in earnest to promote, though those concerns may lie in no greater proportion than the one in question does within the scope of their individual ability. The incubus has then vanished ; and they find themselves in possession of a free agency, and a degree of power which they are by no means disposed to underrate. What is there then that should reduce them, as individual agents, to such utter and willing insignificance in the present affair ? Besides, they may form themselves, in indefinite number, into combination. And is there no power in any collective form in which they can be associated, save just that one in which the aggregation is constituted under the political shape and authority denominated a state ? Or does the matter come at last to this, that they grow alarmed in conscience at the high-toned censure they have been stimulated and betrayed to pronounce on the state, for neglect of its great duty ; and they relapse into the obsequiousness of hesitating, whether to attempt to do good of a kind which that high agent has left undone ; that they must wait for the sanction of its great example ; that till the "shout of kings is among them" it were better not to march against the vandalism and the paganism which are, the while, quite at their ease, destroying the people ?

"But if this had always been the way in which private individuals, single or associated, had accounted of themselves and their possible exertions, in regard to great general improvements, but very few would



ever have been accomplished. For the case has commonly been, that the schemes of such improvements have originated with persons not invested with political power; have been urged on by the accession and co-operation of such individuals; and at length slowly and reluctantly acceded to by the holders of the dominion over the community, the last to admit what may long have appeared to the majority of thinking men, no less than demonstrative evidence of the propriety and advantage of the reformation.

"In all probability, the improvement of mankind is destined, under Divine Providence, to advance just in proportion as good men feel the responsibility for it resting on themselves, *as individuals*, and are actuated by a bold sentiment of independence, (humble, at the same time, in reference to the necessity of a celestial agency,) in the prosecution of it."—pp. 249—252.

But it shall not always be thus. The hand of government will one day be extended to them:

"The time will come, when the rulers and the ascendant classes in states will comprehend it to be their best policy to promote all possible improvement of the people. It will be given to them to understand, that the highest glory of those at the head of great communities, must consist in the eminence attained by those communities generally, in whatever it is that constitutes the most valuable and honourable superiority of one man or class over others. They will one day have learnt to esteem it a far nobler form of power to *lead* an immense combination of intelligent minds, than to command and coerce a great aggregation of brute force. They will come to feel, that it is better for them to have a people who can understand and rationally approve their purposes and measures, than one bent in stupid submission,—or rather one fermenting in ignorant disaffection, continually believing them to be wrong, and without sense enough to appreciate the arguments to prove them right. And a time will come, when it will not be left to the philanthropic speculatists alone, to make the comparative estimate between what has been effected by the enormously expensive apparatus of coercive and penal administration,—the prisons, prosecutions, transportations, and a vast military police,—and what *might* have been effected by one half of that expenditure devoted to popular reformation, to be accomplished by means of schools, and every practicable variety of methods for effecting, that men's understanding and conscience shall stand confronting them in the way, like the angel

with the sword, when they are inclined or tempted to go wrong.—All this will come to pass in due time. But meanwhile, let the promoters of a good cause act on the consideration, that no time is *theirs*, but the present."—pp. 258, 259.

Such are a few of the sentiments contained in this volume. It is a pleasing reflection, which will often suggest itself to every American while reading it, that the intellectual condition of the great body of the inhabitants of our own country, particularly of the Northern and Middle States, is confessedly far superior to that of any people in Europe, excepting perhaps a portion of Scotland.

There are other considerations connected with the subject, which are calculated to furnish us Americans much rational satisfaction. It is obvious that in countries where any part of the feudal system still obtains, especially where the distinction of rank with its various appendages exists, every accession of knowledge to the lower orders must tend to open their eyes to the abominable injustice so long practised upon them. They thus become sensible of their rights and their power, and will in the end assert them, and that by force, unless their superiors have foresight and generosity enough to make a seasonable surrender of privileges and exemptions to which they have in equity no claim. As general intelligence increases then, such governments as still possess any of the features of feudal times, must in many important particulars be moulded entirely anew; the representative branch must be, to say the least, the *ascendant* one; and the whole system must breathe more of the spirit of equal liberty. It is therefore to be expected, that the mighty ones of the earth—kings and nobles—actuated only by self-interest, will of course look with a jealous eye upon efforts to enlighten the people; for as knowledge advances, their situations will be lowered and their governments undergo momentous changes. How different is the case with us. Under God our happy



government relies, for its permanent continuance, on the intelligence and virtue of its subjects. The general diffusion of knowledge creates no alarm. It gives new strength to the edifice reared by our fathers, and thus brightens our prospects and confirms our hopes. It tells of future generations, who are to come in and go out, to rise up and sit down in the enjoyment of as much political freedom, as is compatible with our fallen condition. It tells of the success, which in a state of things where there is none to molest or make afraid, will attend the efforts to instruct and prepare for heaven thousands yet unborn. Surely then, no citizen of this vast republic can refuse a hearty welcome to every exertion made for the more general diffusion of knowledge. Well may we greet with a hearty welcome those who, like Mr. Foster, endeavour to impress the public mind with a proper sense of the importance of a constant and vigilant attention to so desirable an object, and at the same time point out the means, by which it can be most effectually accomplished.

We repeat that we have no hope of giving the reader an adequate idea of

the contents of the volume before us; as this can be gained only by a careful perusal of the whole Essay. We regret exceedingly that the author's manner, particularly as exhibited in the present work, is so careless and obscure, as to prevent its being extensively read, excepting by those, who are willing to *labour* in its perusal. His style is so involved, and the members of his sentences run into each other so much, that passages not unfrequently occur, which a person is obliged to read repeatedly, before he can be certain that he has received precisely the idea the writer wished to convey in all its length and breadth. There is however this consolation that you seldom dig for what is not well worth the having; when you have once got entire possession of his idea, you usually find yourself richly compensated for the pains you have taken. We can assure patient and reflecting readers that a careful perusal of the volume will amply repay them for their time. It is our earnest wish that its sentiments may be deeply fixed in the minds of all, who are capable of exerting an extensive influence upon society.

### Literary and Philosophical Intelligence.

*South Carolina College.*—Dr. THOMAS COOPER has been chosen President of this Institution.

*Dickinson College.*—The Rev. JOHN M. MASON, D. D., in accordance with his appointment as President of the College at Carlisle, Penn. has left New York with his family, for the purpose of entering upon the duties of his office. He is also to officiate as Professor of Moral Philosophy, and is to conduct the senior class through a course of lectures on the Philosophy of Language.—The Rev. ALEXANDER McCLELLAND is chosen Professor of Belles Letters, and of the Philosophy of the Human Mind; The Rev. JOHN BURNS, Professor of the Latin, Greek

and Hebrew Languages; and HENRY VETHAKE, Esq. Professor of Natural Philosophy and Mathematics. In connection with the College thus organized, there is to be a Grammar School, particularly adapted to the preparation of candidates for admission into the College.

*Census of Connecticut for the year 1820.*—From the official returns it appears that this state contains 275,248 persons. Of these 7870 are free coloured persons; and 97 slaves.

*Census of Virginia.*—By the official census of this state, it now contains 1,055,254 persons.—Of these 453,798 are blacks and coloured, and of these 421,854 are slaves.—The increase of



slaves during the last ten years, has been 29,336; whereas the increase of whites was only 14,179—not a moiety of the slave increase.—A few years since, Virginia was the first state in the union in point of population.—It is now the third.—*Cent.*

From the above statements it will be perceived, that the number of slaves in Virginia is nearly double the whole population of the state of Connecticut.

*Entomology.*—From *Dr. Dwight's Travels.*

"In September, 1806, I passed through this town [Williamstown] on a journey to Vermont. While I was here, President Fitch shewed me an insect, about an inch in length, of a brown colour, tinged with orange, with two antennæ, or feelers, not unlike a rosebug in form but in every respect handsomer. This insect came out of a tea-table, made of the boards of an apple-tree, and belonging to Mr. Putnam, one of the inhabitants, and a son of the Hon. Major-General Putnam, late of Brooklyn in Connecticut.

I went with President Fitch to Mr. Putnam's, to examine the spot, whence the insect had emerged into light. We measured the cavity; and found it about two inches in length, nearly horizontal, and inclining upward very little, except at the mouth. Between the hole and the outside of the leaf of the table, there were forty grains of the wood. President Fitch supposed, with what I thought a moderate estimate, that the saw-mill and the cabinet-maker had cut off at least as many as thirteen more: making sixty in the whole. The tree had, therefore, been growing sixty years, from the time when the egg was deposited in it, out of which the insect was produced. How long a period had intervened between the day in which the apple-tree was cut down, and that in which the table was purchased by Mr. Putnam, is unknown. It had been in his possession twenty years. Of course, eighty years had elapsed between the laying of the egg and the birth of the insect.

After its birth it was placed under a tumbler, and attempts were made, by offering it for sustenance wood of the apple-tree and bread, to prolong its life. It ate a small quantity of the bread; but, either for want of more proper food, or from being lodged in

too cold a temperature, or from some other cause, it died within a few days."

*Belzoni, the Traveller.*—This gentleman, having, as was mentioned in a former Number of this work, spent nearly six years in Egypt for literary and scientific purposes, is now in London. Though an Italian by birth, he offers the fruits of his researches to the English public and relies upon them for his principal patronage. He has, during the present year, opened to the citizens of London an exhibition of a novel and a highly interesting character; it contains a model of the interior of an Egyptian tomb, discovered by himself,—the model being of one sixth of the size of the original sepulchre. On the walls are the hieroglyphics, paintings, and *basso-relievos*, copied with care from the tomb itself. Here also you see the stone coffin, the pieces of rope and wood, the fragments of mummies and other articles, having exactly the relative position in the model, which they possessed in the original sepulchre when first discovered by Mr. Belzoni.

Besides this reduced model of the whole interior of the tomb, there is a model of a passage,\* and of the two largest rooms belonging to the sepulchre. This last is of the full size of the parts of the tomb intended to be represented by it.

Those who visit the exhibition are furnished with a small pamphlet, explanatory of the principal objects to be inspected, from which, as we have not room for the whole, we must content ourselves with making two or three extracts:

"The sepulchre, of which these two chambers form but a small part, is a vast artificial excavation in a rock, distant about three miles from the Nile, to the west of the ancient city of Thebes in Egypt. All the various passages and halls of which it consists are covered with similarly painted figures in relief, and the whole length of the tomb equals 309 feet. These two apartments are not contiguous; but they have been selected for exhibition, the one for its great beauty, and the other for the instructive character of its emblematical representations; they will, together, give some idea of the splendour of the whole sepulchre. The figures are casts in plaster of Paris



from wax impressions taken on the spot and painted with the greatest exactness and fidelity from drawings made at the same time: on the day the tomb was opened, the colours were found as fresh and vivid as they are here represented. In examining, however, this curious monument, its high antiquity ought not for a moment to be lost sight of, as it would scarcely be just or reasonable to compare the paintings which have decorated its walls for nearly three thousand years, with the finer specimens of modern art. But this is only one of an immense number of excavations to be found in the neighbourhood."

"On the 16th October, 1817," says the traveller, "I set a number of *Fellahs*, or labouring Arabs, to work, and caused the earth to be opened at the foot of a steep hill, and under the bed of a torrent which, when it rains, pours a great quantity of water over the spot in which they were digging. No one could imagine that the ancient Egyptians would make the entrance into such an immense and superb excavation, just under a torrent of water: but I had strong reasons to suppose that there was a tomb in that place, from indications I had previously observed in my search of other sepulchres. The Arabs, who were accustomed to dig, were all of opinion, that nothing was to be found there; but I persisted in carrying on the work, and on the evening of the following day, we perceived the part of the rock that had been hewn and cut away. On the 18th, early in the morning, the task was resumed; and about noon the workmen reached the opening, which was 18 feet below the surface of the ground. When there was room enough for me to creep through a passage, that the earth had left under the ceiling of the first corridor, I perceived immediately, by the painting on the roof, and by the hieroglyphics in basso-relievo, that I had at length reached the entrance of a large and magnificent tomb. I hastily passed along this corridor, and came to a staircase 23 feet long; at the foot of which, I entered another gallery, 37 feet 3 inches long, where my progress was suddenly arrested by a large pit, 30 feet deep, and 14 by 12 feet 3 inches wide. On the other side, and in front of me, I observed a small aperture, 2 feet wide, and 2 feet 6 inches high; and at the bottom of the

pit, a quantity of rubbish. A rope, fastened to a piece of wood that was laid across the passage against the projections which formed a kind of doorway, appeared to have been used formerly for descending into the pit; and from the small aperture on the opposite side, hung another, which reached the bottom, no doubt for the purpose of ascending. The wood and rope fastened to it, crumbled to dust on being touched. At the bottom of the pit were several pieces of wood, placed against the side of it so as to assist the person who was to ascend, by means of the rope, into the aperture. It was not till the following day, that we contrived to make a bridge of two beams, and crossed the pit, when we discovered the little aperture to be an opening forced through a wall, that had entirely closed what we afterwards found to be the entrance into magnificent halls and corridors beyond. The ancient Egyptians had closely shut it up, plastered the wall over, and painted it like the rest of the sides of the pit; so that but for the aperture, it would have been impossible to suppose that there was any further proceeding. Any one would have concluded that the tomb ended with the pit.—Besides, the pit served the purpose of receiving the rain-water, which might occasionally fall into the mountain, and thus kept out the damp from the inner part of the tomb. We passed through the small aperture, and then made the full discovery of the whole sepulchre.

"An inspection of the model will exhibit the numerous galleries and halls through which we wandered; and the vivid colours and extraordinary figures on the walls and ceilings, which every where met our view, will convey an idea of the astonishment we must have felt at every step. In one apartment we found the carcase of a bull embalmed; and also, scattered in various places, wooden figures of mummies, covered with asphaltum, to preserve them. In some of the rooms were lying about, statues of fine earth, baked, coloured blue, and strongly varnished; in another part, were four wooden figures standing erect, four feet high, with a circular hollow inside, as if intended to contain a roll of papyrus. The sarcophagus of oriental alabaster, was found in the centre of the hall, to which I gave the name of the Saloon, without a cover, which had been removed



and broken, and the body that had once occupied this superb coffin, had been carried away. We were not, therefore, the first who had profanely entered this mysterious mansion of the dead; though there is no doubt it had remained undisturbed since the time of the invasion of the Persians."

*Cases of Egyptian Curiosities, &c.*

Nos. 1 & 2 contain female ornaments; the mummy of an ape; the toe of a colossal figure, the head and arm of which are coming to England.

No. 3 contains different idols; some made of porcelain, others of hard calcareous stone; and also fragments of the tomb of Psammis.

No. 4. Various idols of white stone, or of beautiful blue porcelain, from the tomb of Psammis; different fragments of breccia, with hieroglyphics,—found among the ruins of the temple of Berenice, on the Red Sea.

No. 5. Idols of calcareous stone; scarbæi of basalt, and of verde antico; and of a square form, used by the kings of Egypt, and worn as an ornament on their breasts; some fragments of terra cotta, and lacrymatories.

No. 6. Figures of alabaster; plates of the same substance,—supposed to have been used for the religious ceremonies; vases and fragments of alabaster; tomb-stones from the mummy pits of Gournou.

No. 7. Figures of wood and of bronze; ancient coins; vases containing the bowels of mummies.

No. 8. Wooden idols; stone fragments; a most beautiful head of black basalt, from Sais; fragments of a sar-

cophagus of terra cotta, from the Oasis of Ammon.

No. 9. Wooden boxes which contained idols.

No. 10. Ancient shoes; and ropes, made of the leaves of the palm tree; mummies of various animals, quadrupeds, and fish; tresses of hair, in a state of wonderful preservation.

No. 11. A mummy, opened in England a short time ago; it is the most perfect of any of those I unfolded in Egypt, during six years' research; the box in which it was contained, is placed above.

No. 12. The mummy of an Egyptian priest; remarkable for the singular position and binding of the arms.

No. 13. A manuscript on papyrus, the largest known—it measures 23 feet.

No. 14. A portion of the original tomb of Psammis, which had fallen off from the wall; the colours of the female figure are considerably faded. On a chymical examination of these colours, it appears that the red and yellow are given by oxide of iron; the green and blue, by copper. The colours of the ancient Egyptians seem, therefore, to agree with those employed afterwards by the Romans; for Sir Humphry Davy found, on analyzing the various pigments, contained in vases, discovered in some excavations under the ruins of the baths of Titus, at Rome, that the red colour was sometimes produced by iron ochre, and sometimes red oxide of lead; and that the blue and green colours were generally given by oxide of copper.

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## List of New Publications.

### THEOLOGY.

A Sermon, delivered at the Meeting House of the 2d Baptist Church in Boston, on the evening of the Lord's day, Oct. 23, 1821, at the ordination of the Rev. Alva Woods, as a Minister of the Gospel, and a Professor in Columbian College in the District of Columbia. By Rev. LEONARD WOODS, D. D.

A Sermon, preached at Rehoboth, Oct. 14, 1821, before the officers of the

first Regiment, second Brigade, fifth Division of the Militia of Massachusetts; by Otis Thompson, Chaplain.—Taunton.

A Sermon, delivered Dec. 18, 1821, at the ordination of the Rev. William Ware to the Pastoral charge of the *First Congregational Church* in the city of New York—by his father, Henry Ware, D. D. Hollis Professor of Divinity in the University of Cambridge, (Mass.) together with the



Charge and Right Hand of Fellowship.

A Sermon, delivered at the funeral of Rev. John Marsh, D. D. Pastor of the first church in Wethersfield, Connecticut, who died on the 13th of September, 1821, in the 79th year of his age, and 48th of his Ministry.—By Calvin Chapin, D. D. Pastor of the third church in Wethersfield.

*Extracts from the Journal* kept by the Rev. Thomas Smith, late Pastor of the first church in Falmouth, Maine, from the year 1720 to 1788, with an appendix.—Portland.

Remarks on the "Preliminary History" of two Discourses by the Rev. Aaron Bancroft, D. D.—By Zedekiah S. Barstow, Pastor of the Congregational Church in Keene, N. H.

#### MISCELLANEOUS.

The Public Statute Laws of the State of Connecticut, as revised and enacted by the General Assembly in May, 1821, to which are prefixed the Declaration of Independence, the Constitution of the United States, and the Constitution of Connecticut; arranged and published under the authority of the General Assembly.—Hartford.

S. G. Goodric and Huntigton & Hopkins.

A Description of the Islnd of St. Michael; comprising an account of its Geological Structure; with remarks on the other Azores, or Western Islands: by John W. Webster, M. D.

Reports of the Proceedings and Debates of the Convention of 1821, assembled for the purpose of amending the Constitution of the State of New-York; containing all the official Documents relating to that subject; and other valuable matter: by A. H. Carter, W. L. Stone, and M. T. C. Gould—8vo.

A Report of the Debates and Proceedings of the Convention of the State of New-York, held August, 1821; by L. H. Clarke.—8vo. New-York.

The PASTOR, A Poem.—New-York.

NOAH—A Poem, by Paul Allen.—Baltimore.

A Grammar of the English Language.—By J. R. Chandler, 12mo.—Philadelphia.

## Religious Intelligence.

From the Religious Intelligencer.  
NEW MISSIONARY FIELD AMONG SEAMEN.

*Extract of a letter from the Rev. Abner Morse, of Nantucket, to his friend in New-York.*

In considering the means used for the conversion of seamen, the question arises whether those employed in the whale fishery receive their share. While the English have sought out the wants of their whalers, and furnished each with various means of religious knowledge, few and feeble have been the efforts in this country to ascertain the condition of ours, or extend to them *any* means of evangelical instruction. We have consumed their oil to illumine our churches, and light our passage through the dangers of the coast, little thinking that for the want of Divine light they are drifting to destruc-

tion. In general they possess far more information than might be supposed; yet their education, business and scene of labour, render them a very distinct class, and place them beyond the reach of means enjoyed by other seamen. At the age of 14 or 15 they are put on board whale ships and sent to the Pacific Ocean. Except returning once in two or three years, to pass a few weeks or months in a Christian land, they *live at sea* until advanced in life. From different ports between Boston and New-York, there are employed in this business, 207 sail of vessels, measuring about 54,000 tons, and manned by about 4,000 men. Most of these are in the Pacific Ocean, cruising on the N. West coast, off the Sandwich Islands, and about the middle of the Ocean, in lat. 5 deg. S. and long. from 105 to 120 W. Some cruise in the Atlantic, at the Western Islands and on the coast



of Guinea and the Brazils. Others make their cruise of the coasts of S. Africa, Timor, New Zealand, New Guinea and New Holland. This town has 80 ships in the Pacific, 3 brigs and 1 schooner in the Atlantic, and many other vessels employed in the different branches of this fishery; the whole measuring 30,043 tons, and manned by about 2,000 men. Of these not more than one to eight or ten is supposed to have a Bible; and still smaller the proportion supplied with religious Tracts. Ships carrying more than 20 men are known to have been three years at sea without a Bible on board. Whalemens from other ports may be better furnished; but there has not to our knowledge, been any system of measures taken to supply them as may be desirable and practicable. The whale fleet from France, which is officered principally from this place, and partly manned by Englishmen and Americans, is said to have no supply, unless it is now and then a Bible from this country. The intercourse between this fleet and ours gives us a fair opportunity, and seemingly obliges us to hand them the word of life. We have formed a Bible and Tract Society, which in time may afford our ships an adequate supply. But such are the wants of the people in this town, that, on one of its borders, an individual lately found in one day 20 families living without the Scriptures. Coasting vessels and the neighbouring islands, open before us a large field for the distribution of Bibles and Tracts. To afford these a partial supply, and furnish our whalemens as they fit out for new voyages, will equal our present means. Not to name those of our own language on board the French ships, nor anticipate the wants of whalemens from neighbouring ports, more than 50 ships from this must continue destitute as they are from 1 to 3 years longer, unless we are assisted in sending them a supply. Experienced Captains assure me that a whalman bound to the Pacific, on the common rout, might distribute packages, mediately or immediately, to the greater part of the fleet. As whaleships are fitting out from New York, Long Island and Connecticut, it occurred to me that you might induce the good people in those places to put tracts, &c. on board for distribution. Would they think of the comforts sacrificed, the perils encountered, and the sufferings

endured to procure them the spoils of distant oceans: would they consider the time they have saved, the profits they have made, the sermons they have heard, the books they have read, the dangers they have shunned, the shipwrecks they have avoided, by means of the lamp, the lantern, and the lighthouse: above all would they estimate the value of the soul, and the possibility of saving it, they would cheerfully make some sacrifices for the famishing whalemens. Religious pamphlets lying useless upon their shelves, would be received with gratitude and read by many. Everlasting good might be done. Several revivals, of which you have seen no notice, have been effected on board of our ships by means of a few tracts. The condition of those seamen is not hopeless. Let their cries be heard, and a glorious change may ensue. If we regard their influence on foreign missions, their conversion must seem peculiarly desirable. The pagan islands of the Pacific and Indian oceans are to them places of frequent resort. No other men have so much influence with the natives. Many of them are acquainted with the chiefs, and able to speak their language and influence their councils. They often take men from these islands and the western coasts of America into their service; and it is believed they now have promising candidates for the Cornwall school, from the midst of immense regions, where the banners of the cross have never been unfurled. Eleven of these have been instructed here the past season, who in other circumstances might become the Obookiahs of their country. Some of them have sailed under the tuition of men who have cheerfully engaged to perfect what had been begun. Under present regulations a residence on board a whale ship serves to elicit the genius of a heathen youth, and prepare him to imbibe the principles of our religion. But when our whalemens become sanctified, their ships will be seminaries for training missionaries to publish salvation from Bherring's straits to Cape Horn, and from Chili to Madagascar. Who will say that these men are not destined to act a conspicuous part in driving paganism from the ocean, and in converting the world. Yours, &c.

A. MORSE.

*Nantucket, Oct. 20, 1821.*



*From the New York Advertiser.*

A very important charitable institution has been recently formed in Liverpool, (Eng.) the plan and constitution of which we republish to-day from the *Liverpool Mercury* of September 21st of the present year. The extreme importance of improving the condition of seamen, by furnishing them with the means of advancement in moral and religious knowledge, within a few years past has excited the attention of benevolent men on both sides the Atlantic—in this country as well as in Great Britain. In our principal seaports, societies have been formed, and places provided, to afford them the opportunity, when in port, of enjoying public worship, and all the variety of religious instruction which can be imparted from the pulpit. In this city, a handsome and convenient building has been erected for the exclusive use of seamen and their families, and for about two years past, has been steadily occupied for the purposes for which it was designed. That the effort here made has been attended with much success, cannot be doubted. A large number of seamen are found, from sabbath to sabbath, in the "MARINER'S CHURCH," decent in dress and demeanour, and generally very serious in their attention to religious services; and we have heard masters of vessels declare that the beneficial consequences which have followed religious instruction among their crews, are discovered in their correct and orderly course of behaviour when pursuing their regular occupations at sea.

A part of the scheme of the Society at Liverpool has been anticipated by the organization of the Societies in this country. Other parts of it, however, have not hitherto, as far as we have heard, gained from us that degree of attention which in our opinion they merit. And the interest in the subject is not exclusively confined to sailors, or even masters of vessels. Owners, and all persons engaged in shipping and navigation, have a deep concern in the moral and religious character and conduct of the men by whom their vessels are navigated, and with whom their property, to an immense amount, is first and last entrusted. What merchant would not consider his property safer in the hands of sober, virtuous, and religious seamen, than in those of

a thoughtless, licentious, and profligate character? To ensure to themselves the benefits which must flow from the employment of men of the former description over those of the latter, means must be used. The Liverpool Society have adopted in their plan several measures which are not formally comprised in ours, and which, if faithfully applied, cannot fail of producing salutary effects.

The first that we would notice is, *the establishment of Day and Sunday Schools, for the instruction of the children of seamen, and others connected with shipping.* Many of the children of seamen, when they reach the proper age, become sailors also. It is perfectly natural that they should; and not only natural, but almost necessary. Their fathers being absent so great a proportion of the time, can do but little for the education of their children—they are left either to the care of their mothers, or other friends, who frequently are able to do but little for them, or too often for themselves, and of course run wild in the streets, exposed to every kind of immorality. A school, in which they could receive instruction whilst their fathers were absent, would not only prepare them for usefulness in life, but by habituating them to a course of obedience and submission, render them much more fit for their business, should they pursue that of their fathers.

Another object contemplated by the Liverpool Society, and one in which those connected with shipping and commerce have a more immediate concern, is that of *providing or recommending suitable lodging houses, for sailors, on their arrival from sea, and encouraging among them habits of economy and frugality.* Sailors' taverns and boarding-houses are too often the sinks of vice and iniquity. The influence which bad men, in such situations, obtain over these thoughtless people is little short of absolute. The landlord gets the sailor's money, and the sailor depends on the landlord for a berth at sea, as well as on shore. So long as such a state of things is suffered to exist, the evil will be remediless; and so long as it remains, a large proportion of the seamen will be prodigal of their earnings, and addicted to the vices by which they are surrounded, and into which they are constantly tempted to plunge. If their boarding-



houses and places of resort were kept by sober, honest, and virtuous men, who would treat them kindly, furnish them properly, but not extravagantly, and make use of their influence and opportunity to render them prudent and economical, and keep them away from the sins that so easily beset them, society at large, as well as merchants and mariners, would be under obligations to them as public benefactors.

We are fully sensible this scheme is difficult of execution—but it is practicable. Determination and energy in all who engaged in shipping, would soon accomplish much. Let a sufficient number of good houses be established, and then give the sailors full information that they must resort to those houses, if they wish for employment, and the effects will soon be felt. The moment sailors, however thoughtless they may be, find out that they cannot find a birth in any vessel, if they come from bad houses; but that, to ensure them employment, they must frequent good ones, necessity, if nothing else, will drive them to the latter, and in a short time the habit will be fixed and confirmed, and the most beneficial consequences will be found to follow.

The Society in this city have frequently had the general subject under consideration—they are fully sensible of its importance, and have made efforts towards its accomplishment. But to ensure success to their endeavours, the effort must be countenanced and forwarded by the mercantile interest, at least that portion of it that is concerned in shipping.

"At a numerous and highly respectable meeting of the Merchants, Ship-owners, and inhabitants of Liverpool, held in the Town-Hall on Wednesday last, for the purpose of forming an Institution to promote Religion and Morality amongst Seamen, and others connected with Shipping, under the title of **"THE LIVERPOOL SEAMEN'S FRIEND SOCIETY AND BETHEL UNION."**

ADMIRAL MURRAY in the Chair,

The following resolutions were put and carried unanimously:

I. Moved by Mr. Samuel Hope, and seconded by Mr. Nicholas Hurry,

That in the opinion of this Meeting, it is desirable that some prompt and efficient measures should be adopted for the religious and moral improvement of the Seamen belonging to, and visiting this port, and for others connected with the Shipping.

II. Moved by Capt. Scoresby, F. R. S. E. seconded by the Rev. James Leister,

That a Society be now formed, under the designation of **"The Liverpool Seamen's Friend Society and Bethel Union,"** and that the following be its laws and regulations:

1. The object of the Society shall be to promote the present comfort and future happiness of Seamen and their Families, and of other persons connected with the Shipping.

2. The means by which the Society shall endeavour to accomplish this object, shall be.

1. By procuring a suitable place of Worship, either on shore or afloat, for the express use of Seamen and others the object of this Society.

2. By promoting the domestic, and the social, and the public worship of Almighty God, in the union of a ship's crew, when at sea, and of various Captains and seamen, when in port, in different ships under the Bethel Flag.

3. By the establishment of one or more Day and Sunday Schools, for the Children of Seamen and others connected with the Shipping.

4. By promoting the circulation of the Holy Scriptures, of Moral and Religious Tracts, and of other suitable publications.

5. By the providing or recommending of suitable lodging houses, for Sailors, on their arrival from sea, and encouraging amongst them habits of economy and frugality.

6. By the active correspondence with the friends of Seamen in other ports, at home and abroad, and especially with the Seamen's Friend and Bethel Union Society in London, with a view to the promotion of the same object, as far as the influence of this Society may extend.

Each of these objects shall be confided to a separate Sub-committee, who shall regularly report their proceedings to the General Committee at every Monthly Meeting.

3. The concerns of the Society shall be managed by a President, two or more Vice-Presidents, a Treasurer, four Secretaries, and a Committee of no less than twelve members, annually chosen, who shall meet for business once a month, or oftener, if necessary; five to form a quorum. Every Clergyman and Dissenting Minister in any way contributing to the object of the Society, shall have liberty to attend and vote at all meetings of the Committee.

4. Every person contributing half a guinea or more annually, shall be a member of the Society. Every benefactor of ten guineas or more, or minister making a



collection on behalf of the Society to the like amount, shall be a member for life. Certificates of membership shall be given to Captains or Seamen entitled to them, if required. The annual subscriptions shall be considered due on the first of January in each year.

5. The doctrines of the Gospel mainly to be insisted upon shall be "repentance towards God and faith in our Lord Jesus Christ." The spirit with which the Society shall govern all its proceedings, shall be that of Christian philanthropy as expressed in the Gospel—"Glory to God in the highest, peace on earth and good will towards men;" and of Christian candour, as displayed in the Apostolic benediction—"Grace be with all them that love our Lord Jesus Christ in sincerity."

6. The funds for the maintenance of the Schools, and those for the regulation of lodging houses, shall severally be kept distinctly from all others.

7. An Annual Meeting of the Society shall be held in the month of September, for the purpose of receiving a report of the proceedings of the Committee, and of the receipts and expenditure, and to choose Officers and a committee for the ensuing year.

III. Moved by Mr. G. M. Woolsey, and seconded by the Rev. Thomas Raffles, LL. D.

That the following Gentlemen be the Officers and Committee for the present year, with power to add to their number, and that they be directed to procure patronage from the Society:—

Adam Hodgson, Esq. *Treasurer.*

Frederick Rowlinson,

David Bruce, R. N.

Josiah Jones,

John Watson,

} *Secretaries.*

#### COMMITTEE.

Edward Batty,	David Kirkpatrick,
Thomas Blackburne,	John Lang,
Edward Cearns, Jr.	Peter Lindsay,
Ormerod Heyworth,	Captain Pubner,
James Heyworth,	Thos. P. Pemberton,
Samuel Hope,	William Pemberton,
James Hurry,	Captain Scoresby,
Nicholas Hurry,	William Simmons,
R. G. Hunt,	James Spence,
John Job,	James Walker,
Christopher H. Jones,	G. M. Woolsey,
Archibald Keightley,	James Vickers.

From the London Jewish Expositor.

*Jews in Poland.*—The intelligence communicated by Dr. Pinkerton to the committee during his late visit to England, was of a very interesting kind.

He pointed out on the map a district comprehending Russian and Aus-

trian Poland, and a part of Turkey, in which he said at least *three millions* of Jews were to be found.

Among these he declared there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement he read an extract of a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it in the heart of this district.

They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? **THE JEWS.** They further declared, that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually *beseiged* by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testaments as widely as possible, and above all, send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing. Leave the result to God."

We can only add that it is the earnest desire of our Committee to follow the advice, and comply with the request of this experienced counsellor: if the Christian Church will enable them to do so, by the increasing liberality of their contributions and support.

From the London Evangelical Magazine for November.

*Extract of a Letter from Mr. Knill, St. Petersburg, July 21, N. S. 1821.*

Rev. and dear Sir,—I thank you for



your parental kindness; the Letter, Reports, and Chronicles which you sent by Mr. Rutt. Immediately I sent off extracts from your communications to His Excellency General Papof, being assured that they would reach the Prince, and perhaps a more exalted personage. The following is a copy of the letter I received from the General:—

“My dear Sir,—It is with peculiar pleasure I have received your very agreeable letter, containing such intelligence of the promotion of the kingdom of Jesus Christ upon earth, as cannot fail to gladden the heart of every believer. Receive my best acknowledgments for your kind attention. You have given likewise a real satisfaction to His Excellency the Prince Galitzin, who received this information with much interest. I pray you have the goodness to communicate to me from time to time such news—relative to what passes in our bad world to re-establish there the kingdom of our Saviour, by what degree the heathen are coming to his saving light, and are given to him in all the ends of the earth. Hoping that you will not forget me in your prayers to our heavenly Father, I remain with the truest Christian love, your sincere friend,  
B. PAPOF.”

This was written in English by the General's own hand, and shews you his heart. O that all the Generals in the world were such Christians as this, then they would fight for the Great Captain of salvation.

Accompanying this is a letter which I this day received from Mr. Rahmn. It was written in one of the dreariest parts of God's creation; but I was not so struck with the exalted piety which it breathes, and the devotedness to the work which it evinces, that I could not but think that it would do your heart good to read it. Some of Paul's Epistles were written in prison; so was John Bunyan's Pilgrim—and Rahmn's letter was written in a place not far superior; but the unction it contains is worth going to China for, if China would afford it.

On the first Sabbath in May, two persons were admitted as members of our church—the first Sabbath in June one—the first Sabbath in July one. Next Lord's Supper, two will be admitted; and seven more are in a most

delightful way, and will soon unite with us. Perhaps there are others that I know nothing about. The persons who have thus evinced a concern for their precious souls are principally men—some of them with large families.

Mr. Stallybrass sent me a Tract in manuscript last week, which we shall print for them immediately. The Russ which he first composed, and from which the Mongolian is translated, is excellent, as competent judges say. I doubt not that it is a good translation.

The substance of it is—that the knowledge of God and eternal life are attainable only through Christ Jesus.

His Imperial Majesty has lately had an interview with Sultan Categherry; and with all the kindness and affection of a genuine Christian, encouraged him to press on in the ways of the Lord, assuring him of his support and protection, and concluded by saying something like this, “You must expect trials in your work: Every man who opposes errors will have trials; but if you should be so happy as to bring one Tartar to the faith of Christ, you will be well repaid for all your toil.”

Was not this delightful, from an Emperor, and the Emperor of such amazing dominions as Russia? I always feel much pleasure in praying for this good Emperor; he does indeed let his light shine. May the Lord long spare him, for in his days the righteous flourish—and many tribes will call him blessed. Believe, me, Rev. and dear Sir, your grateful and most obedient,

RICHARD KNILL.

#### SUMMARY.

The *English Hibernian Society* are making strenuous efforts for the diffusion of evangelical light through Ireland. The Rev. Mr. Ivimy of London, in a recent letter to Dr. Staughton of Philadelphia, expresses an earnest wish that opulent Irish settlers in America would form an Auxiliary Society.

The *Sunday School Society for Ireland*, as appears by their last Report, which has lately reached this country, is in a state of great prosperity. One of the salutary regulations made within a short period, is that there shall be a monthly meeting of the teachers in the same neighbourhood, in order “to afford an opportunity of unembarrassed and yet profitable intercourse between the teachers of different schools,



and to encourage one another in the work of teaching."

Mr. McKoy, Baptist Missionary at Fort Wayne, (Indiana,) made a tour in June last into Michigan Territory, where he found the Indians ready to receive him, and anxious to enjoy advantages for intellectual and religious improvement. In the two villages which he visited, containing about 120 souls, he found 11 men and 9 women, who manifested a sincere desire to know the way of truth more perfectly, and to extend the spirit of reformation around them. Most of the inhabitants of the villages have quit the use of whiskey, and abandoned many other bad practices, and seem to be considerably under the salutary influence of Memonime, a preacher of their own. *Bost. Rec.*

The English "Society for the Propagation of the Gospel," has 14 stations in *Newfoundland*, 6 Missionaries, and 11 Schoolmasters. In *Nova-Scotia*, they have 34 stations, 21 Missionaries, 27 Schoolmasters, and 5 Schoolmistresses. In *New-Brunswick*, they have 18 stations, 12 Missionaries, 16 School instructors. In *Cape Breton*, 2 stations, one Missionary, three School instructors. *Prince Edward's Island*, 2 Missionaries. In *Upper Canada*, 17 stations, 17 Missionaries, 1 Schoolmaster and one Catechist. In *Lower Canada*, 15 stations, 15 Missionaries, beside a visiting Missionary. *ib.*

The officers of Columbian College, established in the City of Washington, will it is expected soon commence their course of instruction. Their funds are in a prosperous state; five thousand dollars some time since loaned for the institution, has already been returned.

The Greek Patriarch, Gregory, lately so cruelly murdered at Constantinople, says Mr. Connor, "was indeed a true friend to the Bible Society. I had frequently the privilege of visiting him; and the first question which he generally asked me was,—'What news from the Bible Society?—How does it go on?'"

The Synod of South Carolina and Georgia held their annual meeting at Washington, Geo. Nov. 7. It is composed of five Presbyteries, consisting of about 48 Ministers, having under their care seven or eight Licentiates, and nearly the same number of Candidates. Many congregations are vacant and rarely enjoy the preaching of the word and the ordinances of the gospel.

The Missionary Society connected with this Ecclesiastical body held their meetings during the recess and adjournments of the Synod. It will be recollected by our readers that this Society was formed

about two years ago, and is now exciting considerable public interest. It has already established a mission in the Chickasaw nation, and taken measures to supply several destitute congregations in Georgia and South Carolina with stated preaching. The missionary spirit is increasing and extending throughout the bounds of the Synod, and its happy effects were never more distinct and visible than at the meeting above mentioned. *Bost. Rec.*

#### DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$4,754.23 from Oct. 18th to Nov. 17th inclusive; beside various articles for different missionary establishments.

*From the Missionary Herald.*

#### DONATION OF THE BARON DE CAMPAGNE.

In the list of donations our readers will observe the generous sum of *Six Hundred and Sixty-Four Dollars* from the Baron de Campagne, of Basle, Switzerland. Last year the venerable donor remitted *Two Hundred and Twelve Dollars* for the Foreign Mission School, at Cornwall. The donation was duly acknowledged, and various letters and printed documents were transmitted to him, and to his friend the Rev. Mr. Blumhardt. The remittance lately received was not attended by any letter. It is presumed, however, that letters are on their way. The commercial agent at New-York, by whom the payment was made, declined receiving any compensation for his agency.

If every wealthy man felt as the Baron de Campagne does, with respect to the promulgation of the Gospel, how amply would funds be provided for the support of missionaries in every heathen nation, and for the distribution of the Scriptures throughout the world.

What a noble and expansive principle is Christian benevolence. Mountains, continents and oceans are no obstacles to its progress. Wherever an attempt is made to honour Christ by promoting the salvation of men, there it delights to shew itself. With the good of every clime and country it rejoices to co-operate; and thus, while it communicates the greatest blessing to others, it is prepared for the boundless enjoyments of the heavenly state.



## Ordinations and Installations.

Oct. 18.—The Rev. JORDON GRAY was ordained, in Bethel Church, Arlington, Vt. to the holy office of Deacon, by Rt. Rev. Bishop Griswold.

Dec. 12.—The Rev. WILLIAM RICHIE was installed pastor of the first church and society in Needham, Mass.

Dec. 18.—The Rev. WILLIAM HARE was ordained to the pastoral charge of

the first congregational church in the city of New York. Sermon by Rev. Henry Ware, D. D.

Dec. 19 —The Rev. JOSEPH B. FELT was ordained pastor of the congregational church in Sharon, Mass.—Sermon by Rev. Brown Emerson of Salem.

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## View of Public Affairs.

### UNITED STATES.

Very little has as yet been done by Congress since the commencement of the session. Of the subjects to be brought before them, one of the most interesting to the reading part of the community, is that of a repeal of the duties upon all imported books. A memorial has been presented to Congress by the University of Virginia, signed by Thomas Jefferson as Rector of the Institution. It is presumed that a similar course will be taken by most of the other Colleges and by the Literary and Scientific Societies existing among us. The present duty upon books, is, it will be recollected, 15 per cent. on their prime cost; and this, by custom-house charges, is raised to 18 per cent.

There is also before Congress, a resolution for occupying Columbia River. It is to be feared that, unless the subject is attended to in season, there will at some future day be difficulty in settling the line between us and Russia in this quarter, as she every where manifests a disposition to appropriate whatever comes within her reach, without a very scrupulous regard to equity.

The resignation of General Jackson, as Governor of the Floridas, has been tendered to the President, and accepted. There is it is said now in circulation at St. Augustine, a petition to Congress praying that the two Floridas may be united under one regularly organized territorial Government, with the rights and privileges enjoyed by the other Territories belonging to the United States.

### REPUBLIC OF COLUMBIA.

We are happy to learn that several laws have been enacted in the Congress of this new republic, with reference to the establishment of a perma-

nent system of education. The plan in contemplation is to endow secondary and primary schools, and Colleges, resembling in many particulars those which have long existed in New England.

On the 14th November last the Congress of Columbia passed separate votes of thanks to the Abbe de Pradt, Henry Clay, Col. Duane, James Maryatt, Lord Holland and Sir Robert Wilson.

### ENGLAND.

By late arrivals we learn that the manufacturing establishments of Great Britain are reviving. Those who labour are generally employed and on good wages. The carpet manufacturers of Scotland are very busily engaged in consequence of large orders from America.—The king returned from his continental excursion on the 8th November. Although he did not visit Paris, he was met at Calais by the Duke d'Angouleme, and complimented by many expressions of the favour of the French populace.

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### SUMMARY.

Gen. GABRIEL HOLMES is chosen Governor of North Carolina.

SAMUEL SPRIGG, Esq. is re-elected Governor of Maryland.

WILLIAM FINDLAY, late Governor of Pennsylvania has been appointed to a seat in the Senate of the United States.

COTE-SANS-DESSEIN is fixed upon as the seat of Government of the State of Missouri.

In imitation of several sister states, the Legislature of Pennsylvania have recently agitated the question of a Convention for amending their Constitution.



*Legislature of South Carolina.*—A bill has been introduced into the Legislature of that state, now in session, to establish an asylum for the reception of lunatics, and a school for instruction of the deaf and dumb within the state. In the House, notice was given that leave would be asked on a certain day to introduce a bill to make the punishment for deliberate murder of any negro, or free person of

colour, death without the benefit of the clergy. *N. Y. Daily Advertiser.*

The citizens of Geneva (N. Y.) are engaged in a project for constructing a lateral canal to connect Seneca Lake with the Great Western Canal.

The Austrian Government are about establishing at Milan a Commission for the purpose of enquiring into the conduct of the Carbonari and other reformers in Italy.

## Obituary.

The following sketch of the character of the late Rev. JOHN MARSH, D.D. is from Dr. Chapin's Sermon, delivered at the funeral of the deceased.

"A funeral for the interment of one thus long known and esteemed awakens, of course, in our thoughts the remembrance of the deceased, and invites us to consider the lessons of duty which the mortality of man should induce us to learn. The life of the righteous is an example that we need not fear to review and to imitate. It is a life controlled by the laws of Christ, and is always safe.

That aged and reverend man of God, whose funeral we now attend, was born at Haverhill, in Massachusetts, A.D. 1742, and on the second day of November, O.S. Nearly, therefore, had he completed his seventy-ninth year, when he entered into his rest.

His parentage and family connexions, were respectable. They were remarkable, likewise, for longevity. He was early devoted to mental improvement by literary and scientific pursuits. In 1761, he received the first honours of Harvard College.

In 1765, he received a licence to preach the gospel. He was called, in 1771, to the duties of a tutor in that College, and held the office till 1773.

On the 12th of January, 1774, he was ordained here, a minister of the gospel, and installed in the pastoral charge of the first church and society in this town.

He formed the conjugal relation in December, 1775, by the marriage of ANN GRANT, at East Windsor. Seven children; three sons and four daughters, were given him. One of his sons, the youngest, was removed in childhood; another, the eldest, at the age of twenty-seven. The wife of his youth, the daughters, and one son, survive him, to feel and to mourn their loss.

In 1801, he was elected Fellow of Yale College, which station he filled about nineteen years. In 1808, he received the highest honours of that college, at which he was educated, and which is now constituted a university.

Though not robust in constitution, yet

was he favoured with health as uniform and comfortable as usually falls to the lot of frail man. This was undoubtedly owing, under providence, to habitual temperance, and prudence, on a subject so essential to the comfort of every person, and to the usefulness of a minister. Such precaution and care he considered as indispensable duties, that he might be ever ready to meet the wants and calls of his people.

What he was in the tenderest domestic relations; what as a husband and father; how affectionate and tender, yet firm and judicious in the regulation of his house, I need not tell you.

As a man, his demeanor was characterized by a uniform and dignified urbanity. The propriety of his conversation and address, in every grade of society, evinced a vivid perception of decorum—an acute and quick discernment of what was both instructive and pleasing. In whatever degree this desirable talent may depend on original structure of mind, it never fails, I believe, to be improved by mingling much with those who enjoy means of mental cultivation and intelligence. And to what cause will you assign that equanimity—that calmness and cheerfulness of spirit, associated with the liveliest sensibility, which were so conspicuous in every vicissitude of his life, whether afflictive or joyous? Mental discipline and self-control may have done something, perhaps, in fixing these excellent habits. But, if I do not greatly misjudge, the praise of them is due principally to that "grace of God, which teacheth to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world."

As a brother and father in the ministry, he was eminent for hospitality and candor, united with great tenderness and charity, whenever he spoke concerning the character of others. In council, a pacific disposition appeared in his advice and decisions. He manifested, also, a deep sagacity in discovering the sources and nature of the difficulties presented; and in leading, by sound opinions, to results that proved satisfactory and salutary.



Shall I speak of him as pastor and preacher? With every particular, touching the traits of his character upon these interesting points, you are well acquainted. Your generous affection and kindness through the long period of his ministry, may be taken as sufficient evidence, that you "esteemed him highly in love for his work's sake."

It may be thought needless to say, and yet it is grateful to remember, with what tenderness and vigilance he regarded your welfare; with what joy of heart and thanksgiving to God he beheld the enlargement of this church, in consequence of repeated and very powerful revivals.

I think, too, that your affections will rise in gratitude to the infinite fountain of blessings, as you recollect, with what kindness and affectionate fidelity he attended the sick, guiding their meditations and devotions; with what sympathy of feeling, and fervency of prayer, and strength of faith, he commended the dying to the compassion and grace of an almighty Redeemer. Nor can you soon forget with what effect he administered the only satisfying consolation to mourners, teaching them to "ascribe righteousness unto their Maker," and directing their sorrowful hearts to Him who has said unto his disciples, "peace I leave with you, *my* peace give I unto you."

In literature, science, and theology, his attainments were extensive and high. They must have been the result of study, employed by natural talents of a superior order, and animated, there is good reason to believe, by the love of that religion which he taught in the name of his Lord and Master. The refinement of his literary taste was adapted to that style of composition which expresses truth in the plainest language without vulgarity.

That good sense which is derived from experience and scripture, with correctness of expression and great perspicuity, constituted a prominent feature of his discourses. Hence, as I have thought, arose the remark frequently made by persons of no pretensions to critical skill upon these subjects, that they could always and easily understand him.

Regulated by the taste which he had so judiciously cherished for the communication of light, as far as possible to every mind, he seems not to have been studious of rhetorical ornament in his compositions for popular instruction. The flowers of rhetoric he viewed as mere blossoms, not fruit. For a moment, they may please a vain fancy, but never strengthen the mind with nutritious food; never prepare the heart to feel the evil of sin and its need of salvation.

For the public delivery of divine truth, he was favoured, though not with the greatest strength, yet with uncommon clearness of voice. Persons whose ears

were, in some measure, impaired by infirmity or age, could, therefore, hear him better, and perceive his meaning with greater facility and exactness, than they could distinguish the words and apprehend the sentiments expressed by many others, whose voices had more force, but were less clear, and uttered with an articulation less distinct.

When he found that age, with its inevitable decays, was rendering it difficult for him to perform, to his own satisfaction, the many parochial duties required by a numerous people, he desired and received a colleague, your surviving and highly esteemed pastor.\* This greatly alleviated his burden, and unquestionably added much to the comfort of his declining years.

Your kindness to himself and his family he tenderly felt, and often mentioned with gratitude to God and to you.

On the subject of attainments in personal piety, it may be said, that God only has a perfect knowledge of the heart, amidst the darkness and deceptions of the present life. This should caution us to beware of confidence and presumption in the opinions we form, concerning the spiritual state of others, exclusive of those unhappy individuals whose notorious impiety makes us certain that they are yet "dead in trespasses and sins."

Let me add, that I come not here to celebrate the praises of the deceased. His name and his memory have no need of my feeble efforts in their commendation. The decision of his spiritual state is with a righteous Judge. He is gone to a tribunal before which no cloak of hypocrisy can ever be sufficient to conceal the heart. To the same tribunal, brethren, must we soon be called. Let us effectually seek preparation for an acquittal there, through "him that hath loved us, and given himself for us."

But you and I, unless I err greatly, have seen a long and uniform testimony, that the venerable man of whom I speak, did live near to God, and did very steadily enjoy the light of the divine countenance.

His religion bore the stamp of cheerfulness united with humility. It was the sunshine of a day generally clear, but mild in temperature, and rarely overcast with clouds.

I know not whether religion was as much, with him, an every day topic of conversation, as it is with some others. But there appeared to be an habitual and predominating savor of divine things.

His acquaintance with the scriptures has not, I suppose, been often exceeded. His devotional services and sermons were, of course, richly stored with the sure word of God. He used to say, "if we correctly employed the scriptures, in our public la-

\* Rev. CALEB J. TENNEY, installed colleague pastor, March 27th, 1816.



bours, we might be certain of having something right."

I have seen him under trials, when I thought I had rarely found equal evidence of divine support. In the retired and free conversation of friendship, he has given such an account of his religious views and experience; of his doctrinal belief; of his evidence for hope; and of his supreme desire to please Christ in the work assigned him; as seemed in a high degree evangelical, as well as instructive.

I do not advert to such facts for the purpose of proving his piety. I have no disposition to imagine that one of his acquaintance has a doubt upon that point. But I mention them, because I trust, that you delight with me to meditate on that state of mind which enables the believer to "rejoice evermore," though passing to glory "through much tribulation."

His support under trials was just now mentioned. One instance, in particular, is recollected as worthy to be noticed here, out of many that might be mentioned. You doubtless remember numbers in which the graces of heavenly piety were manifested, affording that precious consolation which this world has certainly no power to impart.

His eldest son was a youth of the most flattering promise. He was one of those wise children that make a glad father. You who are parents can realize, in some measure, the strength of that hold which he must have had upon parental affection.

I knew him well. During two years and a half, he was my much respected and beloved pupil. But, like us, he was mortal; "neither is there any discharge in that war." He sunk gradually by disease into the arms of death.

On the morning of his decease, I went into the house, not knowing that he was gone. I soon entered the room in which the corpse lay. I stood by it, feeling the necessity of bowing in submission to the sovereignty of God, under a stroke so mysterious.

The father was the other side of the apartment, with his face opposite to the door through which I passed, and did not observe me when I entered. Soon perceiving me, however, he came, and looking at the deceased with a calmness and serenity which seemed to be emanations

of the heavenly and gracious presence, said; "I have cause to bless God. I have not known the time since the childhood of that youth, in which he was not a person of prayer."

The conversation which followed bore strong evidence of proceeding from a mind at peace with God; of a mind that could honestly say, "though he slay me, yet will I trust in him." To me it appeared as if such supports must come from a source far above and beyond what nature and reason, education and refinement can possibly produce.

Many of you know the devout and heavenly state of mind which he manifested during his lucid intervals, whether partial or entire, since the first of those strokes was given that terminated in mortality.

Numerous are the causes which derange the mental faculties, without producing violent distraction. A fever and paralysis are some of these causes. The understanding and power of attention to present objects, lose their wonted energies. Events now taking place are little regarded, and soon cease to be recollected.

At the same time friends are known. The person suffering this affliction, calls them by name, and gives rational answers. But he seems to be lost as to the place in which he is, and the infirmities which lay him low. Present events vanish like dreams of the night.

Persons in this situation are generally observed to talk much, though incoherently. Subjects most familiar to them when in health, still occupy their minds. About these they speak. We now see, without disguise, what their habits of feeling and thought had been. The pious are observed to speak of God and religion. They show that their habits of thinking and affection had been heavenly; and that divine things, the word, and worship, and praise of God had formed the leading employment of their souls.

Such was eminently the fact with this servant of God. The scriptures were much in his mind, and often repeated. Prayer employed his tongue, though frequently in broken accents. But it was not the prayer of terror and alarm. It appeared to be that of confidence in God, and full of hope in Christ."

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## Answers to Correspondents.

T. T. D.—n's communication is returned to the place directed.

ANONYMOUS is informed that the secret to which he alludes has already been in our possession three or four months; a regard to expediency has prevented its disclosure.

M. S., L. L.; and several communications without signatures, are received.